Willm Forster [redacted]

CHRIST

SET FORTH

In his	Death, Resurrection, Ascension, Sitting at Gods right hand, Intercession,	*As the*	Cause *of Iustification.* Object *of justifying faith.*

Upon Rom. 8. vers. 34.

Together with

A Treatise discovering the Affectionate Tendernesse of *Christs Heart* now in *Heaven*, Unto Sinners on Earth.

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To the
READER.

WHat the ſcope of this treatiſe it ſelfe is, the Title-page and the Table that followes, will ſufficiently informe you: I ſhall onely here acquaint you, with what was mine, in a few words. I have by long experience obſerved many holy and precious ſoules, who have clearly and wholly given up themſelves to Chriſt, to be ſaved by him his owne way; And who at their firſt converſion (as alſo at times of deſertion,) have made an entire and immediate cloze with Chriſt alone for their Juſtification, who yet in the ordinary courſe and way of their ſpirits, have beene too much caried away with the Rudiments of Chriſt in their owne hearts, and not after Chriſt himſelfe: The ſtreame of their more conſtant thoughts and deepeſt intentions running in the channell of

reflecting upon, & searching into the gracious dispositions of their owne hearts, so to bring downe, *or to* raise up (*as the Apostles words are,* Rom. 10 8.) *and so get a sight of Christ by them. Whereas Christ himselfe is* nigh them (*as the Apostle there speaks*) *if they would but nakedly look upon himself through thoughts of pure & single faith.*

And although the use of our own graces by way of sign and evidence of Christ in us be allowed us by God, and is no way derogatory from Christ, if subordinated to faith; and so as that the heart be not too inordinate and immoderate in poring too long, or too much on them, to fetch their comfort from thē, unto a neglect of Christ: yet as pleasures that are lawfull, are unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart; either to the present delighting in God, or pursuing after him, with the joint strength of our soules, as our only chiefest good: so an immoderate recourse unto signes, (though barely considered as such) is as unwarrantable, when thereby we are diverted and taken off from a more constant actuall exercise of daily thoughts of faith towards Christ immediately, as he is set forth to bee our righteousnesse; either by the way of Assurance, (*which is a kind of enjoyment of him*) *or* Recumbency *& renued* adherēce *in pursuit after him.*

And yet the minds of many are so wholly taken up with their own hearts, that as the Psalmist says of God, Christ is scarce in all their thoughts:

But let theſe conſider what a diſhonour this muſt needs be unto Chriſt, that his train and favourites (our graces) ſhould have a fuller Court and more frequent attendance from our hearts then himſelf, who is the King of Glory. *And likewiſe what a ſhame alſo it is from beleevers themſelves, who are his Spouſe, to looke upon their Husband no otherwiſe but by reflection and at ſecond hand, through the intervention and aſſiſtance of their own graces, as Mediators between him and them?*

Now to rectifie this errour, the way is not wholly to reject all uſe of ſuch evidences, but to order them; both for the ſeaſon, *as alſo the* iſſue *of them: For the* ſeaſon, *ſo as that the uſe of them goe not before, but ſtill ſhould follow after an addreſſe of faith firſt renewed, and acts thereof put forth upon Chriſt himſelfe. Thus whenſoever we would goe downe into our owne hearts, and take a view of our graces, let us bee ſure firſt to looke wholly out of our ſelves unto Chriſt, as our juſtification, and to cloze with him immediately; and this as if we had no preſent, or by-paſt grace, to evidence our being in him: And if then whilſt faith is thus immediately claſping about Chriſt, as ſitting upon his Throne of Grace, we finde either preſent or fore-paſt graces comming in as Hand-maids, to attend and witneſſe to the truth of this adherence unto Chriſt, (as after ſuch ſingle and abſolute acts of faith, it oftentimes falls out.) The Holy Ghoſt (without whoſe light they*

ſhine not) bearing witneſſe with our ſpirits, *that is, our graces, as well as to our ſpirits. And then againe, for the* iſſue *of them, if in the cloſure of all, we againe let fall our viewing and comforting our ſelves in them, or this their teſtimony, and begin afreſh (upon this encouragement) to act faith upon Chriſt immediately with a redoubled ſtrength: if thus (I ſay) we make ſuch evidences to be ſubſervient onely unto faith (whilſt it makes Chriſt its* Alpha *and* Omega, *the beginning and end of all) this will be no prejudice at all to Chriſts glory or the workings of faith it ſelfe; for by this courſe the life of faith is ſtill actually maintained, and kept upon wing in its full ure, and exerciſe towards Chriſt alone for juſtification. Whereas many Chriſtians doe habitually make* that *onely but as a ſuppoſed or taken for granted principle, which they ſeldome uſe, but have laid up for a time of need: but* actually *live more in the view and comfort of their owne graces, and the gracious workings thereof in duties towards Chriſt.*

The Reaſon of this defect among many other I have attributed partly to a Barrennes (*as* Peters *phraſe is*) in the knowledge of the Lord Jeſus Chriſt, *and of ſuch things revealed about him, as might be matter for faith to work and feed upon: As alſo to a want of skill (whilſt men want aſſurance) to bend and bow, and ſubjugate to the uſe of a* faith of meer adherence, *all thoſe things that*

that they know and heare of Chriſt as made juſtification unto us. It being in experience a matter of the greateſt difficulty, (and yet certainly moſt feaſable and attainable) for ſuch a faith, as can yet onely relie and caſt it ſelfe upon Chriſt for juſtification, yet rightly to take in, and ſo to make uſe of all that which is or may be ſaid of Chriſt his being made righteouſneſſe to us, in his Death, Reſurrection, &c. *as to quicken and ſtrengthen it ſelfe in ſuch acts of meere* Adherence, *untill* Aſſurance *it ſelfe comes, for whoſe uſe and entertainment all ſuch truths lie more faire and directly to be received by it. They all ſerve as a fore-right winde to* aſſurance of faith, *to fill the ſailes thereof, and carry it on with a more full and conſtant gale, (as the word uſed by the Apoſtle for* Aſſurance *imports) whereas to the faith of a poore recumbent, they ſerve but as a halfe-ſide-winde, unto which yet, through skill, the ſailes of ſuch a faith may be ſo turned and applyed towards it, as to carry a ſoule on with much caſe and quietneſſe unto Chriſt, the deſired Haven; Notwithſtanding waiting all that while, for a more faire and full gale of aſſurances in the end.*

Now to helpe or inſtruct beleevers in that latter, namely the uſe of ſuch a skill, is not ſo directly the drift of this Treatiſe, I having reſerved that part (if God aſſiſt me and give leiſure, and this find acceptance) unto another about the acts of juſtifying Faith, *wherein this art now men-*

ioxed is to be the maine ſcope. That which I have here endeavoured, is, to ſet forth to all ſorts of beleevers (whether they have aſſurance or not) Chriſt as he is the Object of our Faith as juſtifying, *and as the cauſe of juſtification to us; and ſo I ſend forth this as a premiſe and preparatory to that other. And to that purpoſe I have run over ſome few* Articles *of our* Faith, *or Creed, as I found them put together in one bundle by the great Apoſtle, namely Chriſt, in his* Death, Reſurrection, Aſcenſion, Sitting at Gods right hand, *and* Interceſſion, *and have handled theſe no further, then as in all theſe he is made Juſtification unto us, therein having punctually kept unto the Apoſtles ſcope. By all which you may (in the meane time) ſee, what abundant proviſion God hath laid up in Chriſt (in the point of Juſtification) for all ſorts of beleevers to live upon: Every thing in Chriſt, whatſoever he* was, *or whatſoever he* did, *with a joynt voice ſpeaking juſtification unto us. You may ſee alſo that God hath in Chriſt juſtified us over and over; and thereby come to diſcerne what little reaſon you have to ſuffer your hearts to be carried aſide to other comforters, and ſo be* ſpoiled *and bereft of thoſe more immediately prepared, and laid up for us in Chriſt himſelfe. To have handled all thoſe conſiderations, which his* obedience unto death *affords unto the juſtification of a beleever, and his comfort therein, in this ſmall tractate, would have*

have made that part too disproportioned to the rest: it alone deserves, and will require a distinct Tract, which therefore I have cast into another method; and so in this Treatise have toucht only upon what may for the present be sufficient to furnish that part, to keepe company with its fellowes. Onely when I had thus presented Christ along from *his* Death, Resurrection, *and* Ascension, *unto his* Sitting in Heaven, *and there performing that great part of his Priesthood, the worke of* Intercession, *I judged it both homogeneall to all these, and conducing to the greater encouragement of beleevers in the exercise of their faith, to subjoyne that other Treatise,* How Christs Heart now he is in Heaven stands affected to us sinners here below. *And a better token, (take the Argument it selfe, if I could have fully represented it) how to present unto his Spouse I know not, then a true* character *of her* Husbands heart *now he is in glory: And (but for methods sake)* I *would have placed it first, it being more suited to vulgar capacities, whose benefit I aime at. Now in that discourse I confesse I have not aimed to keepe so strictly unto the matter of justification onely, as in the other I have done; but have more generally discussed it, and shewne how his heart stands towards us, under all sorts of* infirmities *whatsoever, either of* Sinne or misery, *yet so as it will serve for the matter of justification also.* The Father

of our Lord Jesus Christ, grant us according to the riches of his glory, that Christ may dwell in our hearts by faith, and that we may know the love of Christ, which passeth knowledge. *Amen.*

THO. GOODWIN.

The

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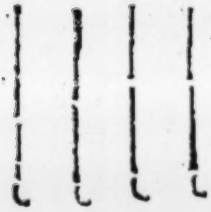

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Who is he that condemneth? It is Chriſt that dyed; yea, rather, that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us.

CHAP. I.

The ſcope of theſe words: that they were Chriſts originally. Chriſt the higheſt example of Beleeving. *Encouragements to our faith from thence.*

THeſe words are a triumphing challenge, uttered by the Apoſtle in the name of all the [*Elect*;] for ſo he begins it in the 33. *verſe* foregoing, *Who*

Sect. 1. *Who shall lay any thing to the charge of Gods* [*Elect?*] *It is God that justifies*, And then follow these words, *Who shall condemne?* (namely, Gods elect,) *It is Christ that dyed, &c.* This *challenge* we finde first published by Jesus Christ himselfe, our onely Champion, *Esay* 50. (a Chapter made of, and for Christ) *ver.* 8. *He is neere that justifies me, who will contend with me?* They were Christs words there, and spoken of Gods justifying him; and these are every Beleevers words here, intended of Gods justifying them. Christ is brought in there uttering them as standing at the High Priests Tribunall, when they *spat* upon him, and *buffeted* him, as *ver.* 4,5. when hee was condemned by *Pilate*, then he exercised this faith on God his Father, *He is neere that justifies me.* And as in *that* his *condemnation* he stood in our stead, so in this his hope of his *Justification* hee speakes in our stead also; and as representing us in both. And upon this the Apostle here pronounces, in like words, of all the Elect, *It is God that justifies, who shall accuse? Christ* was condemned,

demned, yea, *hath dyed, who therefore ſhall condemne?* Loe here the communion we have with Chriſt in his death and condemnation, yea, in his very faith: if he truſted in God, ſo may we, and ſhall as certainely be delivered. *Obſerve* we firſt from hence by way of *premiſe* to all that followes. Sect. 1.

That Chriſt *lived by faith as well as we doe.* *Obſer.*

In the 1 of *John, v.* 16. we are ſaid to *receive of his fulneſſe grace for grace*: that is, Grace anſwerable and like unto his; & ſo (among others) *Faith.* Chriſt an example of beleeving.

For Explication hereof. Explained.

Firſt, in ſome ſenſe he had a *faith for juſtification* like unto ours, though not a *juſtification through Faith*, as we have. He went not, indeed, *out of himſelfe*, to rely on another for righteouſneſſe, for he had enough of his owne (he being *the Lord our righteouſneſſe*:) yet he believes on God to juſtifie him, & had recourſe to God for juſtification: *He is neer* (ſaies he) *that juſtifies me.* If he had ſtood in his owne perſon meerly, and upon his own bottome onely, there had bin no occaſion for ſuch 1. He had a faith for the juſtification of himſelfe.

Sect. 1. such a speech; and yet consider him as he stood in our stead, there was: for what need of such a justification, if he had not beene some way neere a condemnation? He therefore must be supposed to stand here (in *Esay*) at Gods Tribunall, as wel as at *Pilates*, with all our sins upon him: and so the same Prophet tels us *Ch.53.6, God made the iniquities of us to meet on him.* He was now made *sin* & a *curse*, & stood not in danger of *Pilates condemnation* only, but of Gods too, unlesse he satisfied him for all those sins. And when the wrath of God for sin came thus in upon him, his faith was put to it, to trust & wait on him for his justification, for to take off all those sinnes, together with his wrath from off him, and to acknowledge himselfe satisfied, and him acquitted. Therefore in the 22. *Psal.* (which was made for Christ when hanging on the Crosse, and speaks how his heart was taken up that while) he is brought in as putting forth such a faith as here we speake of, when he called God his God, [*My God, my God*] then, when as to his sense, he had *forsaken him,*

him, [*why hast thou forsaken me?*] Sect. 1.
Yea, he helped his faith with the faith of the Fore-fathers, whom upon their trust in him God had delivered: *Our Fathers*, sayes he, *trusted in thee; they trusted, and thou didst deliver them*: Yea, at the 5. *ver.* we find him laying himself at Gods feet, lower then ever any man did, [*I am a worme*] (saies he) (which every man treads on, and counts it a matter of nothing for to kill) [*and no man*] as it follows; and all this because he *bare our sins*. Now his deliverance & justification from all these, to be given him at his resurrection, was the matter, the business he thus trusted in God for, even that he should rise again, and be acquited from them. So *Ps.* 16. (a Psalme made also for Christ, when to suffer, and to lie in the grave) *ver.* 8, 9, 10. *The Lord is at my right hand, I shall not be moved: Therefore my heart is glad, my flesh also resteth in hope.* Or (as in the Originall) [*dwells in confident surenesse*] *thou wilt not leave* [*my soule*] *in hell*, that is, under the load of these sinnes, and thy wrath laid on me for them, *neither wilt*

thou

Sect. 1. *thou suffer thy holy One* (in my body) *to see corruption.* This is in substance all one with what is here said in this one word, *He is neere that* [*justifies*] *me*, for Christs *Resurrection* was a *Justification* of him, as I shall hereafter shew.

2. A faith for the justifying of us.

Neither 2. did he exercise faith for himself only, but for us also; and that more then any of us is put to it, to exercise for himselfe: for he in dying, and emptying himselfe, trusted God with the merit of all his sufferings aforehand, there being many thousands of soules to be saved thereby a long while after, even to the end of the world. He dyed and betrusted all that stock into his Fathers hands, to give it out in grace and glory, as those for whom he dyed should have need. And this is a greater trust (cõsidering the infinite number of his elect, as then yet to come) then any man hath occasion to put forth for himselfe alone. God trusted Christ before he came into the world, and saved many millions of the Jewes upon his bare word: And then Christ at his death, trusts God againe as much, both for the salva-

ſalvation of Jewes and Gentiles, that were to believe after his death. Sect. 1.

In *Heb.*2. 12, 13, 14, 15. it is made an Argument, that Chriſt was a man like us, becauſe he was put to live by faith like as we are (which the Angels doe not) and to this end, the Apoſtle brings in theſe words propheſied of him, as ſpoken by him of himſelfe, [*I will put my truſt in him*] as one proofe that hee was a man like unto us. Now for what was it that he truſted God? By the Context it appeares to bee this, that he ſhould be the ſalvation of his *brethren* and *children*, and that he *ſhould have a ſeed and a generation to ſerve him*, and raiſe up a Church to God to praiſe him in. For this is made his confidence and the iſſue of his ſufferings in that fore-cited *Pſa.* 22. from *v.*22. to the end.

Uſe. To draw on to faith, and encourage us therein.

How ſhould the conſideration of theſe things both *draw us on* to faith, and *encourage* us therein, and *raiſe* up our hearts above all doubtings and withdrawings of ſpirit in believing! For in this example of Chriſt we have the higheſt inſtance of believing that ever was: he truſted God

Sect. 1. God (as we have seen) for himself, and for many thousands besides, even for all his elect; and hast not thou the heart to trust him for one poore soule? Yea, Christ thus trusted God upon his single Bond; but we for our assurance, have both Christ & God bound to us, even God with his surety Christ (for he is Gods surety as well as ours.) A double Bond from two such persons, whom would it not secure? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not induce to trust them both, for ones own salvation, when as otherwise they must be damned that will not? 1. This example of Christ may teach & incite us to believe: for did Christ lay down all his glory, and empty himself, and leave himselfe worth nothing, but made a Deed of Surrendring all he had into his Fathers hands, & this in a pure trust that God would *justifie many by him*, (as it is in *Isa.* 53.) and shall not we lay down all we have, and part with what ever is dear unto us aforehand, with the like submission, in a dependance & hope of being our selves justified by him? and

withall 2. it may encourage us to beleeve: Hast thou the guilt of innumerable transgressions comming in, and discouraging thee from trusting in him? Consider but what Christ had, (though not of his own) Christ was made (as *Luther* boldly (in this sense that we speak of him) speakes) *the greatest sinner* that ever was; that is, by imputation: for the sins of all Gods chosen met in him: And yet he trusted God to be justified from them all, & to be raised up from under the wrath due of them. Alas, thou art but one poore sinner, and thy faith hath but a light and small load laid upon it, namely, thy own sins, which to this summe hee undertooke for, are but as an unite to an infinite number: *God laid upon him the iniquities of us all.* Christ trusted God for his owne Acquitance from the sins of all the world, and when that was given him, he yet again further trusted him, to acquit the *world* for his satisfaction sake.

Sect. 1.

Especially against the greatness of sins.

But thou wilt say, Christ was Christ, one personally united to God; and so knew that he could satisfie him; but I am a sinfull man.

Well

Sect. 1. Well, but if thou believeſt, and i
art one of thoſe who are one wit
Chriſt, then Chriſt ſpeaking the
words in the name both of himſe
and of his Elect (as hath been ſhew
ed) thou haſt the very ſame groun
to utter them that he had, and a
that encouraged him, may embol
den thee, for he ſtood in thy ſtead
It was onely thine, and others ſin
that put him in any danger of con
demnation; and thou ſeeſt what hi
confidence before-hand was, tha
God would juſtifie him frō them all
And if he had left any of them un
ſatisfied for, he had not been juſtifi
ed; and withall in performing hi
own part undertaken by him, he per
formed thine alſo, & ſo in his being
juſtified, thou wert juſtified alſo: his
confidence then, may therfore be thine
now: onely *his* was *in* & from *himſelf*,
but *thine* muſt be *on him*: yet ſo, as by
reaſon of thy *communion* with him in
his both *condemnation* & *juſtification*,
thou mayſt take and turne all that
emboldned him to this his truſt and
confidence, to embolden thee alſo
in thine, as truly as he did for him-
ſelfe. Yea, in this thou haſt now a
farther

farther prop and encouragement to thy faith, then he then had; for *now* (when thou art to believe) Chriſt hath *fully performed* the ſatisfaction he undertooke; and we *now ſee Jeſus crucified*, acquited, yea *crowned with glory and honour*, as the Apoſtle ſpeaks: But he, when he took up this *triumph*, was (as *Eſay* here foretold and propheſied it of him) but as then entring upon that work. The Prophet *ſeeing the day* of his arraignment and Agony, utters theſe words as his; ſhewing what thoughts ſhould then poſſeſſe his heart, when *Pilate* and the Jewes ſhould condemne him, and our ſins come in upon him, *God is neere that juſtifies me, who* therfore *ſhall contend with me?* But now this comes to be added to *our* challenge here, that *Chriſt hath dyed, and is alſo riſen again*; that he *was* condemned & juſtified, *who* therefore *ſhall condemne?* may we ſay, and ſay much more. Sect. 1.

But thou wilt yet ſay, He knew himſelfe to be the *Son of God*, but ſo doe not I. Well, do thou but caſt thy ſelfe upon him, to be adopted and juſtified by him, with *a giving*

up

Sect. 1. *up thy ſoule* to *his ſaving* thee *his own way*, and (though thou knoweſt not) the thing is done. And as for that (ſo great and uſuall) *diſcouragement* unto poore ſoules from doing this, namely, the *greatneſſe* and *multitude of ſins*, this very *example* of his *faith*, and conſideration of it, may alone take off, and helpe to remove it, more then any I have ever met with: for *He* in bearing the ſins of his Elect, did beare as great and infinitely more ſins then thine; yea, all ſorts of ſins what ever, for ſome one of his Elect or other, (for hee ſaith upon it, that *All* (that is, all ſorts of *ſinnes ſhall be forgiven unto men*, and therefore were *firſt borne by him* for them) and yet you ſee how confident aforehand he was, and is now clearly juſtified from them all: And by vertue of *his* being *juſtified* from *all ſorts of ſins*, ſhall *all ſorts of ſinners in* and *through him* be *juſtified* alſo: and therefore why mayſt not thou hope to be from thine? certainly for this very reaſon our ſins ſimply and alone conſidered can be ſuppoſed no hindrance.

Thus we have met with one great and

and generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which will await upon us throughout all that shall be said, and have an influence into our faith, and helpe to direct it in all that followes. Sect. 1.

CHAP. II.

The Scope and Argument of this Discourse, is either direction to Christ as the Object of Faith, or encouragement to Beleevers, from all those particulars in Christ mentioned in the Text.

FAith and the supports of it, or rather *Christ*, as by his *Death & Resurrection*, &c. he is the foundation of *Faith*, and the cause of our Justification, is the maine subject of these words: All which therefore to handle more largely, is the intended subject of this Discourse. And therefore as we have seene Christs *faith for us*, so now let us see what *our faith* is to be *towards him*: Only take this along with you, for a

Sect. 1. right bounding of all that follows; That *the Faith* (the Object and support of which I would discourse of) is onely, *Faith as justifying*; for Justification was properly here the matter of Christs faith for us, and is also answerably here held forth by *Paul*, as that faith which Beleevers are to have on *him*. Now faith is called *justifying*, only as it hath *Justification* for its object, and as it goes out to Christ for Justification: So that all that shall be spoken must be confined to this alone, as the intendment of the Text. And concerning this, the Text doth two things.

Two things in the Text.

1. Christ the object of faith for justification.

1. It holds forth Christ the object of it, [*Who shall condemne? [Christ]* hath dyed. &c.] And hee being the sole subject of those foure particulars that follow, as encouragements to faith, must needs be therefore the object here set forth unto our faith.

2. His Death, Resurrection, &c. matter of triumph unto faith.

2. In Christ we have here al those foure made things matter of triumph to Beleevers, to assure them that they shall not be condemned, but justified. In that

Christ

Sect. 1.

Christ { 1. Dyed. 2. Roſe againe. 3. Is at Gods right hand. 4. Intercedes.

So that (for the generall) I am to doe two things: and therein I ſhall fulfill the Texts ſcope.

1. *Direct your faith to Chriſt, as to its right object.*

2. *To encourage our faith, from theſe ſeverall actions of Chriſt for us,* and ſhew how they all containe matter of triumph for faith in them, and alſo teach your faith how to triumph from each of them: and herein I am to keep cloſe to the argument propounded, namely, *faith as juſtifying*; or to ſhew how faith, ſeeking juſtification in *Chriſt*, may be exceedingly raiſed from each of theſe particulars, and ſupported by them, as by ſo many pillars of it. So as although *Chriſts* Death, Reſurrection, &c. may fitly ſerve to encourage our faith in many other acts it uſeth to put forth, (as in point of Sanctification to bee had from Chriſt, into which his Death and Reſurrection have an influence) yet here we are limited to the mat-

Sect. 1. ter of Justification onely, [*It is God that justifies, who shall condemne*, seeing *Christ hath dyed?*] and herein to shew how his Death, Resurrection, &c. may, and doe afford matter of comfort and triumphing in point of Justification, from all these. And thus you have the summe of these words, and of my scope in this ensuing Treatise.

CHAP. III.

First, Directions *to* Christ *as the* object of faith. *How in a three-fold consideration* Christ *is the object of justifying faith.*

BUt ere I come to encourage your faith from these, let me first direct and point your faith aright to its proper and genuine object, *Christ*. I shall do it briefly, and only so far as it may be an introduction to the Encouragements from these foure particulars, the things mainly intended by me.

Christ the object of faith three wayes.

1. Christ is the object of our faith in joint commission with God the Father.

2. Christ

2. Christ is the object of faith, in opposition to our owne Humiliation, or Graces, or Duties. Sect. 1.

3. Christ is the object of faith, in a distinction from the Promises.

First, Christ is the object of faith, in joynt commission with God the Father. So here, *It is God that justifies*, and *Christ that dyed*: They are both of them set forth as the foundation of a Beleevers confidence. So elsewhere, Faith is called *a beleeving on him* (namely, God) *that justifies the ungodly*, *Rom.* 4.5. and *a beleeving on Christ*, *Acts* 6. Wherefore faith is to have an eye unto both, for both do alike contribute unto the justification of a sinner. It is Christ that paid the price, that performed the righteousnesse by which we are justified; and it is God that accepts of it, and imputes it unto us: Therefore Justification is ascribed unto both. And this we have, *Rom.* 3.24. where it is attributed unto them both together, [*Being justified freely by his grace, through the redemption that is in Jesus Christ:*] Where we see, that Gods free grace, and Christs righteousnesse do concur to

1. As in joynt commission with God the Father.

Faith to eye both God & Christ in seeking justification.

Sect. 1. our justification. Christ paid as full a price, as if there were no grace shewne in justifying of us; (for mercy bated Christ nothing) and yet that it should be accepted for us, is as free grace, and as great, as if Christ had paid never a farthing. Now as both these meet to justifie us, so faith in justification is to look at both these, So it followes in the next verſ. of that 3. *Rom.* 25. [*Whom God hath ſet forth to bee a propitiation* [*through faith*] *in his blood.*] And though it be true, that God justifying is the ultimate object of our faith, (for Christ *leads us by the hand* (as the word is, *Eph.* 2. 18.) *unto God*: and 1 *Pet.* 1. 21. we are said *by Christ to believe on God who raiſed him, that ſo our faith and hope might be on God*) yet ſo, as under the New Teſtament, Christ is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith then the Perſon of the Father is, who is meerely God. Under the Old Teſtament, when Christ was but in the Promiſe, and not as then come in the fleſh, then indeed their faith

Yet God the ultimate object.

Christ under the New Teſtament, the more immediate obj. &.

faith had a more uſuall recourſe unto God, who had promiſed the Meſſiah, of whom they then had not ſo diſtinct (but onely confuſed) thoughts; though this they knew, that God accepted, and ſaved them through the Meſſiah: But now under the New Teſtament, becauſe Chriſt as Mediator, exiſts not onely in a promiſe of Gods, but is come, and manifeſt in the fleſh, and is *ſet forth by God*, (as the Apoſtles phraſe is) to tranſact all our buſineſſes for us betweene God and us. Hence the more uſuall and immediate addreſſe of our faith is to be made unto Chriſt; who as he is diſtinctly ſet forth in the New Teſtament, ſo he is as diſtinctly to be apprehended by the faith of beleevers. *Ye beleeve in God*, ſayes Chriſt to his Diſciples, whoſe faith and opinion of the Meſſiah was till Chriſts Reſurrection, of the ſame elevation with that of the Old Teſtament-beleevers) *beleeve alſo in mee*: Make Mee the object of your truſt for Salvation, as well as the Father. And therefore when *Faith* and *Repentance* Sect. 1.

Sect. 1. come more narrowly to be distinguished by their more immediate objects, it is *Repentance towards God*, but *Faith towards our Lord Jesus Christ*, *Act.* 20. 21. not but that God and Christ are the objects of both, but that Christ is more immediately the object of Faith, and God of Repentance: So that we beleeve in God through beleeving in Christ first, and turn to Christ by turning to God first. And this is there spoken, when they are made the summe of Christian doctrine, and of the Apostles preaching: And therefore the faith of some being much enlarged to the mercies of God and his free grace, and but in way of supposition unto Christ, or in a taking for granted, that all mercies are communicated in & through Christ, yet so, as their thoughts work not so much upon, nor are taken up about Christ; although this may be true faith under the new Testament, in that God and his free grace is the joynt object of faith, together with Christ and his righteousnesse, and the one cannot be without the other, and God ofttimes doth more emi-

eminently pitch the ſtreame of a mans thoughts in one chanell rather then in another, and ſo may direct the courſe of a mans thoughts towards his free grace, when the ſtream runs leſſe towards Chriſt, yet it is not ſuch a faith as becomes the times of the Goſpel; it is of an old Teſtament-ſtrain & *Genius*, whereas our faith now, ſhould in the more direct and immediate exerciſes of it, be pitcht upon Jeſus Chriſt, that *through him* (firſt apprehended) *our faith might be in God*, (as the ultimate object of it) as the Apoſtle ſpeaks. And ſo much for the firſt. Sect. 1.

The ſecond is, that Chriſt is to be the object of our faith, in oppoſition to our owne Humiliation, or Graces, or Duties. 2. Chriſt the object of faith in oppoſition to all in our ſelves.

1. We are not to truſt, nor reſt in Humiliation, as many doe, who quiet their conſciences from this, that they have beene troubled. That Promiſe, [*Come to me you that are weary and heavy laden, and you ſhall finde reſt*] hath beene much miſtaken; for many have underſtood it, as if Chriſt had ſpoken peace and reſt ſimply unto 1. Not to reſt in humiliation.

Sect. 1. that condition, without any more adoe; and ſo have applied it unto themſelves, as giving them an intereſt in Chriſt: Whereas it is only an invitement of ſuch (becauſe they are moſt apt to be diſcouraged) to come unto Chriſt, as in whom alone their reſt is to be found. If therefore men will ſet downe their reſt in being *weary and heavy laden*, and not to come to Chriſt for it, they ſit down beſides Chriſt, and will lye down in ſorrow. This is to make *John* (who only prepared the way for Chriſt) to be the Meſſiah indeed, (as many of the Jewes thought) that is, to thinke the eminent work of *Johns* Miniſtery (which was to humble, and ſo prepare men for Chriſt) to be their attaining Chriſt himſelfe. But if you bee *weary*, you may have reſt indeed, but you muſt come to Chriſt firſt: For as, if Chriſt had dyed only, and not aroſe, we had *been ſtill in our ſins*, (as it is 1 *Cor.* 15. 17.) ſo though we dye by ſin, as ſlaine by it, (as *Paul* was, (*Rom.* 7. 11, 12, 13.) in his humiliation) yet if we *attaine not to the reſurrection of faith*, (ſo the worke of faith is expreſſed, *Col.* 3.

12,

12, 13.) wee still remaine in our sinnes. Sect. 1.

Secondly, wee are not to rest in graces or duties; they all cannot satisfie our own consciences, much lesse Gods Iustice. If *Righteousnesse could have come* by these, then *Christ had died in vaine*, as *Gal. 2. ult.* What a dishonour were it to Christ, that they should share any of the glory of his righteousnesse? Were any of your Duties crucified for you? Graces and Duties are the Daughters of Faith, the Off-spring of Christ; and they may in time of need indeed nourish their mother, but not at first beget her. 2. Not in Duties or Graces.

In the third place, Christs Person, and not barely the *Promises of forgivenesse* is to bee the object of faith. There are many poore soules humbled for sinne, and taken off from their owne bottome, who, like *Noahs* Dove, fly over all the Word of God, to spy out what they may set their foot upon, and eying therein many free and gracious promises, holding forth forgivenesse of sinnes, and justification, they immediatly close 3. Christs person the object of faith, in a distinction from the Promises.

with

Sect. 1. with them, and rest on them alone, not seeking for, or closing with Christ in those Promises: Which is a common error among people; and is like as if *Noahs* Dove should have rested upon the outside of the Arke, and not have come to *Noah* within the Arke, where though shee might rest for a while, yet could shee not ride out all stormes, but must needs have perished there in the end. But wee may observe, that the first Promise that was given, was not a bare word simply promising forgiveneſſe, or other benefits which God will bestow; but it was a Promise of Christs Person as overcomming Satan, and purchasing those benefits, [*The seed of the woman shall breake the Serpents head.*] So when the Promise was renewed to *Abraham*, it was not a bare Promise of blessednesse and forgiveneſſe, but of *that Seed*, that is, *Christ*, (as *Gal.* 3. 16.) in whom that blessednesse was conveied, [*In thy Seed shall all the Nations of the earth be blessed.*] So that *Abrahams* faith

faith firſt cloſed with Chriſt in the Promiſe, and therefore he is ſaid to *ſee Chriſts day*, and to rejoyce in embracing him: And ſo all the ſucceeding fathers (that were Beleevers) did, more or leſſe, in their Types and Sacraments, as appeares by 1 *Cor.* 10.1, 2. And if they, then much more are we thus to looke at Chriſt, unto whom now he is now made extant, not in promiſes onely, but is really incarnate, though now in Heaven. Hence our Sacraments (which are the ſeales added to the word of faith) do primarily exhibit Chriſt unto a Beleever, and ſo (in him) all other promiſes (as of forgiveneſſe, &c.) are ratified and confirmed by them. Now there is the ſame reaſon of them, that there is of the promiſes of the Goſpel, (for they preach the Goſpel to the eye, as the promiſe doth to the eare) and therefore as in them the ſoule is firſt to looke at Chriſt, and embrace him as tendred in them, and then, at the promiſes tendred with him in them, and not to take the Sacraments as bare ſeales of pardon and forgiveneſſe: Sect. 1.

So

Sect. 1. So (in like manner) in receiving of, or having recourse to a Promise, (which is the word of faith) we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the Promise in him. Hence faith is still expressed by this its object, Christ, it being called *Faith on Christ.* Thus *Philip* directs the Eunuch, *Acts* 6.31. *Beleeve on the Lords Jesus.* The Promise is but the casket, Christ the Jewell in it; the Promise but the field, and Christ the Pearle hid in it, and to bee chiefly lookt at. The Promises are the meanes *by which* you believe, not the things *on which* you are to rest. And so, although you are to look at forgivenesse as held forth in the Promise, yet you are to beleeve on Christ in that Promise, to obtaine this forgivenesse. So *Acts* 26. 18. it is said of beleevers by Christ himselfe, [*That they may obtaine forgivenesse of sinnes, by faith which is on mee.*]

How the Promises are the object of faith. How Christ in the Promises.

And to cleare it farther, we must conceive, that the Promises of Forgivenesse are not as the pardons of

a Prince, which meerly containe an expreſſion of his royall word for pardoning, ſo as we in ſeeking of it, doe reſt upon, and have to doe only with his word and ſeale which we have to ſhew for it: but Gods Promiſes of pardon are made in his Sonne, and are as if a Prince ſhould offer to pardon a Traitor upon marriage with his child, whom in, and with that pardon he offers in ſuch a relation; ſo as all that would have pardon, muſt firſt ſeek out for his child: and thus it is in the matter of beleeving. The reaſon of which is, becauſe Chriſt is the Grand Promiſe, in whom *all the Promiſes are Yea and Amen*, 2 *Cor.* 11. 29. and therefore he is called *The Covenant*, *Eſay* 49.8. So that, as it were folly for any man to thinke that hee hath an intereſt in an Heireſſe lands, becauſe hee hath got the writings of her eſtate into his hands (whereas the intereſt in the lands goes with her perſon, and with the relation of marriage to her; otherwiſe, without a title to her ſelfe, all the writings will be fetcht out of his hands again) ſo is it with all the Promiſes; Sect. 1.

they

Sect. 1. they hang all upon Christ, and without him there is no interest to be had in them: *He that hath the Sonne, hath life*, John 1. 5. 12. because Life is by Gods appointment onely in him, as *Verse* 11. All the promises are as Copy-hold Land, which when you would interest your selves in, you enquire upon what Lord it holds, and you take it up of him, as well as get the Evidences and Deeds for it into your hands; the Lord of it will be acknowledged for such in passing his right into your hands: Now this is the tenure of all the promises; they all hold on Christ, in whom they are *Yea* and *Amen*; and you must take them up of him. Thus the Apostles preached forgivenesse to men, *Acts* 13. 38. *Bee it knowne that through this man is preached to you the forgivenesse of sins.* And as *they preached*, so we *are to believe*, as the Apostle speaks, 1 *Cor.* 15. 11. And without this to rest on the bare promise, or to looke to the benefit promised without eying Christ, is not an Evangelicall, but a Jewish faith, even such as the Formalists

maliſts among the Jewes had, who without the Meſſiah cloſed with promiſes, and reſted in Types to cleanſe them, without looking unto Chriſt the end of them, and as propounded to their faith in them. This is to goe to God without a Mediator, and to make the promiſes of the Goſpel to be as the promiſes of the Law, *Nehuſhtan*, (as *Hezekiah* ſaid of the *Braſen Serpent*) a piece of braſſe, vaine, and ineffectuall; like the waters of Bethesda, they heale not, they cleanſe not, till this *Angel of the Covenant* come downe to your faith in them: Therefore at a Sacrament, or when you meet with any promiſe, get Chriſt firſt downe by faith, and then let your faith propound what it would have, and you may have what you will of him. Sect. 1.

There are three ſorts of promiſes, and in the applying of all theſe, it is Chriſt that your faith is to meet with. Three ſorts of Promiſes, and how Chriſts Perſon is the object of faith in applying them all.

Firſt, there are *Abſolute* promiſes, made to no Conditions; as when Chriſt is ſaid to *come to ſave ſinners*, &c. Now in

Sect. 1. in these it is plaine, that Christ *is* the naked object of them: so that if you apply not him, you apply nothing, for the onely thing held forth in them is Christ.

2. There are *inviting promises*; as that before mentioned, [*come to me you that are weary.*] The promise is not to wearinesse, but to comming to Christ; they are bidden *come to him*, if they will have rest.

3. There are *assuring promises*; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which the heart should onely eye? It is Christ, in whom the soule rests, and hath comfort in, and not in its grace; so that the sight of a mans grace is but a backe-doore to let faith in at, to converse with Christ, whom the soule loves. Even as at the Sacrament, the Elements of Bread and Wine are but outward signes to bring Christ and the heart together, and then faith lets the outward elements goe, and closeth, and treats immediately with Christ, unto whom these let the soule in: So Grace is a signe inward,

ward, and whilſt men make uſe of it onely as of a bare ſigne to let them in unto Chriſt, and their rejoycing is not in it, but in Chriſt, their confidence being pitcht upon him, and not upon their grace; whilſt men take this courſe, there is and will bee no danger at all in making ſuch uſe of ſignes: and I ſee not but that God might as well appoint his owne work of the new creation within, to be as a ſigne and help to communion with Chriſt by faith, as he did thoſe outward Elements, the works of his firſt creation; eſpecially, ſeeing in nature, the effect is a ſigne of the cauſe. Neither is it more derogatory to free grace, or to Chriſts honour, for God to make ſuch effects, ſignes of our union with him, then it was to make outward ſignes of his preſence. Sect. 1.

SECT.

SECT. II.

CHRIST THE OBject and ſupport of Faith for Juſtification, in his DEATH.

Rom. 8. 34.

Who ſhall condemne? Chriſt hath dyed.

CHAP. I.

How not Chriſts Perſon ſimply, but Chriſt as dying is the object of Faith as juſtifying.

TO come now to all thoſe foure particulars of or about Chriſt, as the object of faith here mentioned; and to ſhew both how Chriſt in each is the object of faith as juſtifying; and what ſupport or encouragement the faith of a Beleever may fetch from each of them in point of Juſtification, which is the Argument of the maine body of this Diſcourſe.

First,

First, *Christ as dying* is the object of justifying faith, [*Who shall condemne? Christ hath dyed.*] Sect. 2.

For the explanation of which, I will Explained 1. By two Directions.

1. Give a direction or two.

2. To shew how an encouragement, or matter of triumph, may from hence be fetcht.

1. The first direction is this, That in seeking forgiveneſſe, or justification in the promiſes, as Christ is to be principally in the eye of your faith, so it must be Christ *as* crucified, Christ *as dying*, as here he is made. It was the Serpent as lift up, and so looked at, that healed them. Now this direction I give to prevent a miſtake which soules that are about to beleeve, doe often run into: For when they heare that the perſon of Christ is the maine object of faith, they thus conceive of it, that when one comes first to believe, he should looke onely upon the perſonall excellencies of Grace & Glory which are in Jeſus Christ, which follow upon the Hypoſtaticall Union; and so have his heart allured in unto Christ by them onely, & cloſe with him 1. Direction.

Sect. 2. him under those apprehensions a
lone. But although it be true, th
there is that radicall disposition i
the faith of every Beleever, whic
if it were drawne forth to vie
Christ in his meere personall exce
lencies abstractively considered
would close with Christ for ther
alone, as seeing such a beauty an
suitableness in them ; yet the fi
view which an humbled soule a
wayes doth, and is to take of hi
is of his being a *Saviour*, mad
sinne, and a *curse*, and obeying t
the death for sinners. Hee tak
up Christ in his first sight of hi
Rom. 8. 3. under the *likenesse of sinfull flesh*, (fo
so the Gospel first represents hi
though it holds forth his persona
excellencies also) and in that repre
sentation it is, that he is made a f
object for a sinners faith to tru
and rest upon, for salvation ; whic
in part distinguisheth a sinners fait
whilst here on earth, towards Chri
from that vision or sight which An
gels and the soules of men have i
heaven of him. Faith here view
him not onely as glorious at God
right hand (though so also) but a
crucified

crucified, as made ſin, and a curſe, Sect. 2.
and ſo reſts upon him for pardon; but in heaven we ſhall *ſee him as hee is*, and be made like unto him. Take Chriſt in his perſonall excellencies ſimply conſidered, and ſo with them propounded as an Head to us, and hee might have beene a fit object for Angels and men even without ſin to have cloſed withall; and what an addition to their happineſſe would they have thought it, to have him for their husband! but yet ſo conſidered, he ſhould have been, and rather is the object of *love*, then of *faith* or affiance. It is therefore Chriſt that is thus excellent in his perſon, yet farther conſidered, as clothed with his garments of blood, and the qualifications of a Mediator and Reconciler; it is this that makes him ſo deſirable by ſinners, and a fit object for their faith (which looks out for juſtification) to prey and ſeize upon, though they take in the conſideration of all his other excellencies to allure their hearts to him, and confirme their choice of him. Yea, I ſay farther, that conſider faith *as juſtifying*, that is,

Sect. 2. is, in that act of it which justifies a sinner; and so, Christ taken onely or mainly in his Personal excellencies, cannot properly be called the object of it: but the *formalis ratio*, the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be that in Christ, which doth indeed justifie a sinner; which is his obedience unto death. For the act and object of every habit or faculty, are alwaies suited, and similar each to other; and therefore Christ justifying must needs be the object of Faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith lookes at Christ, have those severall acts of faith various denominations: As faith, that is carried forth to Christ and his personall excellencies, may be called *uniting* faith; and faith that goes forth to Christ for strength of grace to subdue sinne, may (answerably to its object) bee called *Sanctifying* faith; and faith as it goes forth

forth to Christ (as dying, &c.) for justification, may be called *justifying* faith: For faith in that act looks at what in Christ doth justifie a sinner; and therefore Christ considered as dying, rising, &c. doth in this respect become the most pleasing and gratefull object to a soule that is humbled; for this makes Christ suitable to him as hee is a sinner, under which consideration he reflects upon himself, when he is first humbled. And therefore thus to represent Christ to Beleevers under the Law, was the maine scope of all the Sacrifices and Types therein, *All things being purged with bloud, and without bloud there being no remission, Heb.* 9. Thus did the Apostles also in their Sermons. So *Paul* in his Epistle to the *Corinthians*, seemed by the matter of his Sermon to have *knowne nothing but Christ, and him* as [*crucified,*] 1 *Cor.* 2. 2. as Christ above all, so Christ, as crucified above all in Christ, as suiting their condition best, whom he endeavoured to draw on to faith *on him.* Thus in his Epistle to the *Galathians*, he calls his Sect. 2.

Sect. 2. preaching among them, the *preaching of faith*, *Chap* 3.2. And what was the maine ſcope of it, but the *picturing out* (as the word is) *of Chriſt crucified before their eyes*, *ver.* 1. ſo he preached him, and ſo they received him, and ſo they *began in the ſpirit*, *ver.* 3. And thus alſo doe the ſeals of the Promiſes (the Sacraments) preſent Chriſt to a Beleevers eye; as they hold forth Chriſt, (as was in the former direction obſerved) ſo Chriſt, *as crucified*; their ſcope being to *ſhew forth his death till he come*, 1 *Cor.* 11. 26. the Bread ſignifying *Chriſts body broken*, in the ſufferings of it; and the cup ſignifying the ſufferings of his ſoule, and *the pouring* of it forth *unto death*. And hence likewiſe, as faith it ſelf is called *Faith on Chriſt*, (as was before obſerved) ſo it is called *Faith on his bloud*, *Rom.* 3. 24, 25. becauſe Chriſt as ſhedding his bloud for the remiſſion of ſinnes, is the object of it: So the words there are, [*Whom God hath ordained to be a propitiation through faith in his bloud, to declare his righteouſneſſe for the remiſſion of ſinnes.*] And looke how God hath or-

ordained and ſet forth Chriſt in the Promiſe, under that picture of him doth faith at firſt cloſe with him. And one reaſon ſimilar to the former, may be grounded on the 24. *ver.* of that third to the *Rom.* [*Being juſtified freely by his grace, through the redemption that is in Chriſt.*] And as (I ſhewed before, in the reaſon of the former direction, that) all Promiſes hold of his Perſon, as being Heire of all the Promiſes; ſo the ſpeciall Tenure upon which forgiveneſſe of ſinnes doth hold of him, is by purchaſe, and by the redemption that is in him. So that, as the promiſe of forgiveneſſe refers to his perſon, ſo alſo to this redemption that is in him. Thus both in *Eph.* 1. and *Col.* 1. [*In whom we have redemption through his bloud, even the forgiveneſſe of ſinnes.*] His perſon gives us title to all the promiſes, and his bloud ſhewes the tenure they hold on; a purchaſe, and a full price, (ἀντίλυτρον, an adequate price) 1 *Tim.* 2. 6. And as *ſin is the ſtrength of the Law*, and of the threatnings thereof; ſo *Chriſts ſatisfaction is the ſtrength of all the* Pro-

Sect. 2.

Sect. 2. *Promises in the Gospell.* In a word, an humbled soul is to have recourse to that Christ who is now alive, and glorified in heaven, yet to him as once crucified and made sinne. He is to goe to Christ now glorified, as the *Person from whom* he is to receive forgivenesse, &c. but withall, to him as crucified; as *through whom* (considered in that condition he then was in) he is to receive all.

CHAP. II.

What in Christs death, *faith seeking justification, is especially to eye and looke at.*

2. Direction.

NOw then a second Direction for faith towards *Christ* as *dying*, is, Faith is principally and mainly to looke unto the *end, meaning*, and *intent* of God and Christ in his sufferings, and not simply at the Tragicall story of his death and sufferings. It is *the heart, and minde, and intent of Christ in suffering*, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a Belee-

Faith is especially to looke at Christs end and mind in dying.

ver

ver ſees that Chriſts aime in ſuffering for poore ſinners, agrees and anſwers to the aime and defires of his heart, and that *that* was the end of it that ſinners might have forgiveneſſe, and that Chriſts heart was as full in it, to procure it, as the ſinners heart can be to deſire it; this draws his heart in to Chriſt, to reſt upon him: And without this, the contemplation & meditation of the ſtory of his ſufferings, and of the greatneſſe of them, will be altogether unprofitable. And yet, all (or the chiefe) uſe which the Papiſts, and many carnall Proteſtants make of Chriſts ſufferings, is to meditate upon, and ſet out to themſelves the grievouſneſſe of them, ſo to move their hearts to a relenting and compaſſion to him, and indignation againſt the Jews for their crucifying of him, with an admiring of his noble and heroicall love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like tragicall ſtory of ſome great & noble perſonage full of heroicall vertues and

Sect. 2.

Namely, that ſinners might have forgiveneſſe.

Without this, the meditation of the ſtory of his Paſſion, unprofitable.

Sect. 2. ingenuity, yet inhumanely and ungratefully used) will worke, and useth ordinarily to worke in ingenuous spirits, who read, or heare of it: yea and this oft-times, though it be but in the way of a fiction: Which when it reacheth no higher, is so far from being faith, that it is but a carnall and fleshly devotion, springing from fancy which is pleased with such a story, and the principles of ingenuity stirred towards one who is of a noble spirit, and yet abused. Such stories use to stir up a principle of humanity in men, unto a compassionate love; which Christ himselfe at his suffering found fault with, as being not spirituall, nor raised enough in those women who went weeping to see the *Messiah* so handled, *Weep not for me*, (sayes he) that is, weep not so much for this, thus to see me unworthily handled by those for whom I dye.

And therefore accordingly as these stirrings are but fruits of the flesh, so humane inventions, as Crucifixes, and lively representations of the story of Christs passion unto

unto the ſight of fancy, doe exceedingly provoke men to ſuch devotionall meditations and affections: but they worke a bare hiſtoricall faith onely, a hiſtoricall remembrance, and an hiſtoricall love, (as I may ſo call them.) And no other then ſuch doth the reading of the ſtory of it in the Word, worke in many, who yet are againſt ſuch Crucifixes. But ſaving, juſtifying faith chiefly mindes, and is moſt taken up with the maine ſcope and drift of all Chriſts ſufferings: for it is that in them, which anſwers to its owne aime and purpoſe; which is, to obtaine forgiveneſſe of ſinnes in Chriſt crucified. As God lookes principally at the *meaning* of *the Spirit* in prayer, *Rom.* 8. ſo doth faith looke principally to the *meaning of Chriſt* in his ſufferings. As in all other Truths a Beleever is ſaid to *have the minde of Chriſt*, 1 *Cor.* 2. *ult.* ſo eſpecially he mindes what was the minde and heart of Chriſt in all his ſufferings. And therefore you may obſerve, that the drift of all the Apoſtles Epiſtles, is to ſhew the intent of Chriſts ſufferings; Sect. 2.

Sect. 2. how he was therein ſet forth to be *a propitiation for ſin; to beare our ſins upon the tree; to make our peace, &c. He was made ſin, that we might be made the righteouſneſſe of God in him.* As in like maner, the ſcope of the Evangeliſts is to ſet forth the ſtory of them, (for that is neceſſary to be known alſo.) And thus did that Evangelical Prophet *Iſaiah* chiefly ſet forth the intent of Chriſts ſufferings for juſtification, *Eſay* 53. throughout the *Chap.* as *David* before had done the ſtory of his Paſſion, *Pſal.* 22. And thus to ſhew the uſe and purpoſe of his ſufferings, was the ſcope of all the Apoſtles Sermons, holding forth the intent of Chriſts paſſion to be the juſtification and ſalvation of ſinners: *This is a faithfull ſaying, and worthy of all acceptation, that Chriſt came into the world to ſave ſinners.* 1 *Tim.* 1.15. and they ſtill ſet forth what the plot was, at which God by an ancient deſignment aimed at, in the ſufferings of Chriſt, which was an end higher then men or Angells thought on, when he was put to death. And thus faith takes it up, and lookes at it.

it. And upon this doth *Peter* (in his Sermon, *Acts* 2.) pitch their faith, where having first set forth the hainousnesse of their sinne in murdering *the Lord of life*, then to raise up their hearts againe, (that so seeing Gods end in it, they might bee drawne to beleeve,) he tells them, that *All this was done by the determinate counsell of God, ver.* 23. and that for a farther end then they imagined, even for the remission of sins through his Name, as in the closure of that Sermon he shews. It was not the malice of the Jewes, the falsenesse of *Judas*, the fearefulnesse of *Pilate*, or the iniquity of the times he fell into, that wrought his death, so much as God his Father complotting with Christ himselfe, and aiming at an higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Christ *Sinne*, and laid our sinnes upon him. God *was in Christ*, (not *imputing our sins* to us, but) *making him sin*, 2 *Cor.* 5. 20. Which Covenant Christ came (at his time) into Sect. 2.

Sect. 2. the world to fulfill: *Sacrifice and burnt offering thou wouldst not have,* (*Heb.*10.5.) *Loe, I come to doe thy will,* and that will was *to take away sins, ver.*4,10,12,14,15,16. These words Christ spake when hee tooke our nature, and when he came into the world, clothed with infirmities like unto us sinners, *Rom.*8.3. *God sent his Son in the likenesse of sinfull flesh, and for sin condemned sin in the flesh*: Marke that phrase [*for sin*] [περὶ] is there put for [*propter*] as *John* 10,33. ὲ [περὶ] καλοῦ ἔργου, *not for a good worke, or for a good workes sake.* So here, [*for sin*] that is, because of sinne; sinne was the occasion of his taking the likenesse of *sinfull flesh*: what, to encrease it? No, but to *condemne* it, as it followes: that is, to cast and overthrow it in its power and plea against us; that instead of sins condemning us, hee might condemne sin, and that we might have *the righteousnesse of the Law, ver.*5. This phrase for [*for sin*] is like unto that in *Rom.*6.10. [*He dyed unto sin*] that is for sins cause; for so the opposition that follows, evinceth, [*In that he liveth, he liveth*

unto

unto God] that is, for God and his glory. So he dyed meerly for ſinne, that ſin might have its courſe in Juſtice, and for its ſake ſuffered death, ſo putting to ſilence the clamour of it. The death of Chriſt was the greateſt and ſtrangeſt deſigne that ever God undertooke, and acted; and therefore ſurely had an end proportionable unto it. God that *willeth not the death of a ſinner*, would not for any inferiour end will the death of his Sonne, whom he loved more then all creatures beſides. It muſt needs bee ſome great matter for which God ſhould contrive the death of his Son, ſo holy, ſo innocent, & ſeparate from ſinners: neither could it bee any other matter, then to deſtroy that which he moſt hated; and that was, Sinne: and to ſet forth that which he moſt delighted in, and that was Mercy. So *Rom.* 3.25,26. And accordingly Chriſt demeaned himſelfe in it, not at all looking at the Jewes, or their malice, but at his Fathers command and intent in it. And therefore when he was to ariſe to goe unto that place where Sect. 2.

he

Sect. 2. he ſhould be taken, and carried to ſlaughter, *As the Father gave mee commandement*, (ſayes he) *ſo doe I: Ariſe let us goe hence*, John 14.31. And when Judas went out at Chriſts owne provocation of him, *What thou doſt, doe quickly*, (ſaies he) *the Son of man goeth as it was determined*: he lookt to his Fathers purpoſe in it. When he went out to be taken, it is ſaid, John 18.4. *Ieſus knowing all things that ſhould befall him, went forth.* And when hee was in his Agony in the Garden, whom doth hee deal with but his Father? *Father*, (ſaies he) *if it bee poſſible, let this cup paſſe*: And God made his Paſſion of ſo great neceſſity, that it was even impoſſible that *that* cup ſhould paſſe. Indeed, had Chriſt ſtood in his owne ſtead, it had beene an eaſie requeſt, yea, juſtice to grant it; and ſo hee tells *Peter*, that he could command millions of Angells to his reſcue; but he meekly ſubmits unto his Father, *Not my will, but thy will be done*, for God had laid upon him the iniquities of us all, *Eſay* 53.

Let our faith therefore looke mainly

mainely to this deſigne and plot of God and of Chriſt in his ſuffering, to ſatisfie for our ſins, and to juſtifie us ſinners. When we conſider him as borne fleſh and blood, and laid in a manger, thinke we withall, that his meaning was to condemne *ſin in our fleſh*, *Rom.* 8. 4. So when we read of him fulfilling all, or any part of righteouſneſſe, take we his minde in withall, to be, that the *Law might be fulfilled in us*, as it followes there, who were then repreſented in him; and ſo the fulfilling of it is accounted ours. Behold we him in his life time, as *John* the Baptiſt did, even as *the Lamb of God, bearing and taking away the ſins of the world*: and when upon the Croſſe, let our faith behold the iniquities of us all met in him: [*Surely he hath borne our ſorrowes,*] [*bearing our ſins in his body on the tree*] *and thereby once offered to beare the ſins of many*, *Heb.* 9. *&c.* This intent of Chriſt in all that he did and ſuffered, is that welcome newes, and the very ſpirit of the Goſpel, which faith preys and ſeiſeth on. Sect. 2. 1 Pet. 3.

CHAP.

CHAP. III.

What support or matter of triumph Christs death affords to faith for Justification.

NOw having thus directed your Faith to the right object, Christ, and Christ *as dying*; let us secondly see what matter of support and encouragement faith may fetch from Christs death, for Justification. And surely that which hath long agoe satisfied God himselfe for the sins of many thousand soules now in heaven, may very well serve to satisfie the heart and conscience of any sinner now upon earth, in any doubts in respect of the guilt of any sins that can arise. We see that the Apostle here, after that large discourse of Justification by *Christs* righteousnesse, in the former part of this Epistle to the *Rom.* & having shewed how every way it *abounds*. *Ch.*5. he now in this 8. *Cha.* doth as it were sit down like a man over-convinced; as *ver.* 31. *What then shall we say to these things?*

The fulnesse of Christs satisfaction.

He

He ſpeaks as one ſatisfied, and even aſtoniſhed with abundance of evidence; having nothing to ſay, but onely to admire God and Chriſt in this work; and therefore preſently throwes downe the Gauntlet, and challengeth a diſpute in this point with all commers: Let Conſcience and carnall reaſon, Law, and ſin, hel and Divells bring in all their ſtrength, *Who is he ſhall lay any thing to the charge of Gods Elect? who ſhall condemne?* *Paul* dares to anſwer them all, and carry it with theſe few words, [*It is God that juſtifies, it is Chriſt that dyed:*] And (as in *ver.* 37.) [*We are more then conquerours in all theſe.*] It was this that brought in the Prodigall, that in *his fathers houſe there was bread* [*enough.*] And ſo likewiſe he (who ever he was) who was the Author of the 130. *Pſ.* when his ſoule was in deep diſtreſſe by reaſon of his ſins, *v.* 1, 2. yet this was it that ſetled his heart to wait upon God, that there was *plenteous redemption with him.* Chriſts redemption is not meerly ἀντίλυτρον, a price or ranſome equivalent, or making due ſatisfaction according to Sect. 2.

the

Sect. 2. the just demerit of sin; but it is *plenteous redemption*; there is an abundance of *the gift of righteousnesse*, Rom. 5. 17. and *unsearchable riches of Christ*, *Ephes.* 3. 8. Yea, 1 *Tim.* 1. 14. [*the grace of our Lord* (that is, of Christ, as *ver.* 12.) ὑπερπλεόνασεν wee translate it, [*was abundant*] but the word reacheth farther, it *was overfull, redundant, more then enough*, And yet sayes *Paul*, *ver.* 13.) I had sinnes enough to pardon, (as one would think) that might exhaust it, *I was a blasphemer, &c.* But I found so much grace in Christ, even more then I knew what to doe withall.

I shall not insist so largely on this first Head of Christs dying, as upon those three following, because it is the maine subject of another Discourse (which, through Gods grace, I intend to publish, though in another method.) Onely (for a taste) to instance in some few particulars, shewing how Christs satisfaction may be opposed, and set against the guilt of a poore sinners offences. What is there that can be said to aggravate sinne in the generall, or any mans particular sins,

How Christs satisfaction may be set against the guilt of any sins, and so made use of by faith.

that

that may not be anſwered out of this, *Chriſt hath dyed*? and ſomething bee conſidered in it, which the conſcience may oppoſe thereto? So that what ever evill, which according to the rules of ſpirituall reaſon, (which the righteous Law proceedeth by, and containeth as the foundation of its righteouſneſſe in condemning or aggravating ſin) a mans conſcience may ſuggeſt to be in ſin; oppoſitely hereunto, may a mans faith, according to the like rules of true ſpirituall reaſon, ſhew a more tranſcendent goodneſſe to have beene in Chriſts death (which the Goſpel reaveales) and ſo may oppoſe the one to the other, and have as good reaſon to ſhew why ſin ſhould not condemne (from Chriſts death) as conſcience can have, that the Law may condemne. Sect. 2.

As firſt, Is ſin the tranſgreſſion of the Law? *Chriſt* dying; the Law-maker, was ſubjected to the Law: and will not that make amends? Is ſin the debaſement of Gods glory, manifeſted in his Word and Werkes? Chriſts dying was the debaſement and

1. Againſt the hainouſneſſe of ſin in the generall.

Sect. 2. and emptying of the brightneſſe of his glory in the higheſt meaſure, who was God perſonally manifeſted in the fleſh. The one of them is but as the darkning the ſhine or luſtre of the Sunne upon a wall, but the other is as the obſcuring of the Sunne it ſelfe. Sinnes higheſt evill lies in offending God; but Chriſts righteouſneſſe is (oppoſitely) the *righteouſneſſe of God himſelfe, or Jehovah made our righteouſneſſe*: So that God in our ſin is conſidered but as the *object againſt whom*; but God in this *our righteouſneſſe*, is *the ſubject from whom*, and *in whom* this righteouſneſſe comes, and is ſeated: And ſo his God-head anſwerably gives a higher worth to it, by how much the alliance which the Subject hath to an action of its owne, that proceeds from it, is nearer then that which an object hath, againſt which the action is committed.

2. Againſt any aggravation of particular ſins.

Or, ſecondly, what peculiar aggravations or circumſtances are there in thy ſinnes, to weigh thee down; with ſome circumſtances in Chriſts obedience and death may

may not be paralleld, to lift thee up againe? Sect. 2.

As firſt, it is the greatneſſe of thy ſinne, in the ſubſtance of the fact committed? hath there beene lewdneſſe in thy wickedneſſe? (as the Prophet ſpeaks) conſider what guilt of how hainous crimes God ſuffered to be laid to Chriſts charge by profane men, when hee was made an offering for ſinne. He dyed as a Traytor to his Prince, and a blaſphemer of God in the higheſt kinde of blaſphemy, as making himſelfe equall with God; an Impoſtor, a Seducer, yea a Divell, yea a Prince of Divels, then whom a murderer was eſteemed more worthy to live. Which imputations, though by men unjuſtly charged on him, yet by God were ſo ordered as juſt, in reſpect of his bearing our ſins. For him who was holineſſe it ſelfe, to be made the greateſt of ſinners, yea to be *made ſin*, and the worſt of ſins, and accordingly to ſuffer from God and men; what greater ſatisfaction for the taking of ſins away can be deſired or imagined?

1. Againſt the greatneſſe of the act of any particular ſin whatever.

Or ſecondly, doſt thou aggravate

2. Againſt the badneſſe of the heart in ſinning.

Sect. 2. vate thy sins by thy naughtinesse of thy heart in sinning, and sayst that the inward carriage thereof hath beene much worse then the outward? Look thou into the heart of Jesus Christ dying, and behold him struggling with his Fathers wrath, thou wilt finde the sufferings of his soule more then those of his body, and in them to lie the soule of his sufferings.

3. Against the delight and greedinesse in sinning.

Thirdly, may thy sin be aggravated in that thou didst commit it with so great delight and greedinesse, and pouredst out thy heart unto it? Consider that Christ offered himselfe more willingly then ever thou didst sin: *Loe I come* (saies he, *Psal.*40.) *I delight to doe thy will:* and *how am* I *straitned till it be accomplisht? Luke* 12. 56. And though to shew how great an evill and misery it was in it selfe, he shewed an averseneſse to it; yet as it was his Fathers will for our salvation, hee heartily embraced, and drank off that cup unto the bottome.

4. Against deliberateneſse in sinning.

Fourthly, didst thou sin with much deliberation, and when thou mightst have avoided it? There was this

this circumstance in Christs suffe- Sect. 2.
rings to answer that, that hee *Knew all hee was to suffer*, and yet yeelded up himselfe, as *John* 18.4.

Fifthly, hast thou sinned presumptuously, and made a covenant with death and hell? Christ in like manner offered up himselfe by a covenant and complot with his Father so to doe. 5. Against presumption in sinning.

Sixthly, Are there any especiall circumstances of time and place, &c. that aggravate thy sins? 6. Against aggravating circumstances of person, time, place, &c.

As first, that so great a person in the Church should scandalize the Name of God in sinning: Why, how great a Person was Christ? even equall with God the Father; and yet how greatly humbled? even to the death; his offices of King, Priest, and Prophet, being debased with him: how great a name had he? as *Heb.* 1.4. which notwithstanding was dishonoured more then ever any mans.

Or secondly, that thou sinnedst at such a time, or in such a company, which sometimes serve to make a sinne the more hainous. Consider how God contrived to have

Sect. 2. have the shame and affliction of his Sons death aggravated by all these circumstances: It was of deaths the most accursed; At a time most solemne; In a place most infamous; With company most wretched.

Thus might we finde out that in Christs sufferings and satisfaction made, that would fitly answer to any thing in our sins; and so thereby we should be the more relieved. And though the whole body of his sufferings doe stand and answer for the whole bulke of our sinnings; yet the consideration of such particulars will much conduce to the satisfying of an humbled and dejected soule, about the particulars of its sinnings.

Therefore (to conclude) get your hearts and consciences distinctly and particularly satisfied in the all-sufficiencie of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a generall apprehension and notion that they are sinners, & so never become

throughly

throughly humbled; ſo is it a defect in their faith, that they content themſelves with a ſuperficiall and generall conceit, that Chriſt dyed for ſinners; their hearts not being particularly ſatisfied about the tranſcendent all ſufficiency of his death. And thence it is, that in time of tentation, when their abounding ſinfulneſſe comes diſtinctly to bee diſcovered to them, and charged upon them, they are then amazed, and their faith non-pluſt, as not ſeeing that in Chriſt, which might anſwer to all that ſinfulneſſe: But as God ſaw that in Chriſts death which ſatisfied him; ſo you ſhould endeavour by faith to ſee that worth in it which may ſatisfie God, and then your faith will ſit downe as ſatisfied alſo. If a man were to diſpute for his life ſome hard and difficult controverſie, wherein are many great and ſtrong objections to be taken away; hee would be ſure to view, and ſtudy, and ponder all that might be ſaid on that other part which he were to hold, in way of anſwer to them, and to get ſuch a cleare and convincing light, Sect. 2.

Sect. 2. light, as might make the truth of his position apparent and manifest through those clouds of objections that hang in the way. Now you will all be thus called one day, to dispute for your soules, (sooner or later) and therefore such skill you should endeavour to get, in Christs righteousnesse, how in its fulnesse and perfection it answereth to all your sinfulnesse; that your hearts may be able to oppose it against all that may be said of any particular, in or about your sins; that in all the conflicts of your spirits, you may see that in it, which could clear your whole score; and that if God would but be pleased to impute it to you, you might say, I durst presently come to an account with him, and cut scores with his Law and Justice.

Thus much of the first thing made the object of faith, namely, Christ *as dying*.

SECT.

SECT. III.

FAITH ſupported by Chriſts RESURRECTION.

ROM. 8.34.
—*Yea rather, that is riſen again.*

CHAP. I.

Chriſts Reſurrection ſupporteth faith two wayes:

1. *By being an* evidence *of*
2. *By having an* influence *into*

} *our Juſtificatiõ.*

The neceſſity of Chriſts Reſurrection, *for the procuring our Juſtification.*

THE next thing to be lookt at in Chriſt, as he is the object of juſtifying faith, (& from whence our faith may ſeeke and fetch ſupport and comfort in the matter of Juſtification) is Chriſts *Reſurrection*; upon which we ſee here, the Apoſtle putteth a [*rather*] *Yea rather that is riſen againe.* There muſt therefore be ſome ſpecial thing in the Reſurrection of Chriſt, which it contributes to our faith

Some ſpeciall thing in Chriſts Reſurrection for our Juſtification.

Sect. 3. faith and juſtification, for which he ſhould have a [*rather*] put upon it, and that comparatively to his death. Now to ſhew wherein this ſhould lie, conſider how the Reſurrection of Chriſt ſerveth to a double uſe and end, in the matter of juſtification.

It ſerveth to a double uſe to ſupport our faith.

Firſt, as an *evidence* to our faith, that God is fully ſatisfied by Chriſts death: his Reſurrection may give us full aſſurance of it.

Secondly, it had, and hath an *influence* into our Juſtification it ſelfe; yea and as great an influence as his Death had. In both theſe reſpects it deſerves a [*rather*] to be put upon it, and *Paul* had them both in his eie, when he writ theſe words. So as firſt, if you aske an account of his faith, & a reaſon of his ſo triumphant aſſurance, he alledgeth his Reſurrection to confirm it, *Chriſt is riſen*. Or Secondly, if you would have a reaſon of the thing, how it comes to paſſe, that we who are Beleevers cannot be condemned; *Chriſt is riſen*, ſayes he: He alledgeth it as a cauſe, that hath ſuch an influence into Juſtification it ſelfe, as it

it makes all sure about it. Sect. 3.

1. By way of Evidence: Although Christs obedience in his life, and his death past, do alone afford the whole matter of our Justification, & make up the sum of that price paid for us, (as hath beene shewn) so as faith may see a fulnesse of worth & merit therein, to discharge the debt: yet faith hath a comfortable sign and evidence to confirm it self in the belicfe of this, from Christs *Resurrection* after his death: It may fully satisfie our faith, that God himselfe is satisfied, and that he reckons the debt as paid: So that our faith may boldly come to God, and call for the Bond in, as having Christs Resurrection to shew for it, that the debt is discharged. And hence the Apostle cryes *Victoria* over Sin, Hel and Death, upon occasion of (and as the *Coronis* and conclusion of that) his large Discourse about Christs Resurrection, 1 *Cor.* 15. 55, 56, 57. *O death, where is thy sting?* that is, Sin, and the power of it: for so it followes, *The sting of death is sin:* and! *O grave, where is thy victory? Thankes be to God who hath given us*

1. By way of Evidence.

Faith hath a visible signe of it, that God is satisfied.

Sect. 3. *victory, through Jeſus Chriſt our Lord:* namely, as *riſen* again; for of his Reſurrection, and of that chiefly, had he ſpoken throughout that Chapter.

2. But ſurely this is not all, that it ſhould only argue our Juſtification by way of evidence: This alone would not have deſerved ſuch a [*rather*] to be put upon it, if Chriſts Reſurrection had not had ſome farther reall caſual influence into Juſtification it ſelf, and been more then ſimply an evidence of it to our apprehenſions. Therefore ſecondly, in Juſtification, although the *materiale*, or matter of it, be wholly the obedience and death of Chriſt; yet the act of pronouncing us righteous by that his obedience, (which is the *formale* of Juſtification) doth depend upon Chriſts Reſurrection. Ordinarily there hath been no more expreſſed concerning this dependance, then that the Reſurrection of Chriſt juſtifies by working actuall faith, to lay hold upon what Chriſt hath done in his life and death, which is called the *applying* of it, (of which more anon.) But that

2 Bowry of influence.

Though the matter of our Juſtification be the price of Chriſts death, yet the act of pronouncing us righteous, depends on the Reſurrection.

that speech of *Paul*, 1 *Cor.*15.17. seems to import more, *If Christ bee not risen againe,* [*yee are yet in your sins,* [*and your faith is in vain:*] That is, although you could suppose faith to be wrought in you upon the merit of Christs dying, yet it would be *in vaine*, if Christ were not *risen* againe; for your title to Justification it selfe would be void: *You were yet in your sins.* Which is said, because his Resurrection was it, whereby sinnes (though satisfied for in his death) were taken off, and they acquited from them: Which I take to be the meaning also of that *Rom.* 4.*ult. He was delivered for our sinnes,* [*and rose again for our Justification.*] When the Apostle sayes, *for our sins he was delivered*, he meanes, his laying downe *that* which was the price for them, a satisfaction for them, which his death was: And in that sense, *He dyed for our sins*; that is, his death stands instead of our death, and so satisfies for sin. But yet still *that* upon which the act of Gods justifying us, & his discharge given us from our sins, and whereby he reckoneth us justified, that de- Sect. 3.

Sect. 3. pends upon his Reſurrection. *Hee roſe againe for our juſtification.* Note that Juſtification there imports the act of *imputation*, and reckoning us juſt, which he had ſpoken of in the verſes immediately fore-going, *ver.* 22,23,24.

In a word, to the full diſcharge of a debt, and freeing the debtor, two things are requiſite. 1. The payment of the debt. 2. The tearing or cancelling the Bond, or receiving an Acquittance for the freeing of the Debtor. Now the payment was wrought by Chriſts death, and the Acquittance to free from the debt, was at, and by his Reſurrection.

CHAP. II.

For the explanation of both theſe is ſhewn, how Chriſt ſuſtained a double relation; First, of a Surety for us; *Secondly, of a* Common perſon *in our ſtead: The difference of theſe two, and the uſefulneſſe of theſe two conſiderations, for the explaining all the reſt that follows, in this whole Diſcourſe.*

NOw the better to explicate both theſe, you muſt conſider, how

how that Christ in almost all that he did [*for us*] (as the phrase is here, and is to be annexed to each particular) did stand in a double relation for us unto God. Sect. 3.

1. Of a *Surety*, bound to pay the debt for us, and to save our soules.

2. Of a *Common person*, or as an Attorney at Law, in our stead. And both these as they have a distinct and differing consideration in themselves, so those severall considerations of them will conduce to the understanding of those two things fore-mentioned, as wayes and arguments to shew how the Resurrection of Christ may support our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquitted, and cannot be condemned. The notion of his being risen, as our *Surety*, clears the first, & that of his rising as a *Common person*, illustrates the other. And I shall here a little the largelier insist upon the explication of these two relations, because their consideration will be of use through all the rest that follows,

Sect. 3. to illuſtrate thereby both the evidence and the influence that his aſcention, and Sitting at Gods right hand, &c. have into our Juſtificatiō; and ſo I ſhall carry them along throughout this Diſcourſe.

1. To be a Surety, what. 1. A *Surety* is one that undertakes, and is bound to doe a thing for another: As, to pay a debt for him, or to bring him ſafe to ſuch or ſuch a place, or the like; ſo as when he hath diſcharged what he undertook and was bound for, then the party for whom he undertooke is diſcharged alſo.

2. A common perſon what. A *Common perſon* with, or for another he goes for, is one who repreſents, perſonates, and acts the part of another, by the allowance and warrant of the Law: ſo as what he doth, (as ſuch a Common perſon, and in the name of the other) that other whom he perſonates, is by the Law reckoned to doe: and in like manner, what is done to him, (as being in the others ſtead and roome) is reckoned as done to the other. Thus by our Law, an Attorney appeares for another, & money received by him,

is

is reckoned as received by him whom it is due unto. Thus the giving poſſeſſion of an eſtate, a reentry made, and poſſeſſion taken of land, &c. if done by, and to a man who is his lawfull Attorney, it ſtands as good in Law unto a man as if in his owne perſon it had been done. So Embaſſadours for Princes repreſent their Maſters: what is done to them, is reckoned as done to the Prince; and what they do according to their Commiſſion, is all one as if the Prince, whoſe Perſon they repreſent had done it himſelfe. In like manner alſo the marriages of Princes are tranſacted, and ſolemnized by Proxie, as a Common perſon repreſenting his Lord, and in his name, is married to a Princeſſe in her Fathers Court; and the Lawes of men authorize it, and the marriage is as good, as if both Princes themſelves had beene preſent, and had performed all the Rites of it. And thus to be a *Common perſon*, is more then ſimply to be a *Surety* for another, it is a farther thing: and therefore theſe two relations are to be diſtinctly conſi-

Sect. 3.

The difference between theſe two.

Sect. 3. dered though they ſeem to be ſomewhat of a like nature. Thus an Attorney is a different thing from a Surety: A Surety undertakes to pay a debt for another, or the like; but a Common perſon ſerves to performe any common act, which by the Law is reckoned, and virtually imputed to the other, and is to ſtand as the others act, and is as valid, as if hee had done it: So as the good and benefit which is the conſequent of ſuch an act, ſhall accrew to him whom hee perſonated, and for whom he ſtood as a Common perſon. *Adam* was not a *Surety* for all Man-kinde, he undertooke not for them, in the ſenſe fore-mentioned; but he was a *Common perſon* repreſenting all Man-kinde: So as what he ſhould doe, was to be accounted as if they had done it. Now the better to expreſſe and make ſure our Juſtification in and by Chriſt, according to all ſorts of Laws, (the equity of all which God uſually draws up into his diſpenſations) God did ordaine Chriſt both to be a *Surety* for us, and alſo a *Common perſon* repreſenting us, and in our ſtead.

Adam a Common perſon but not a Surety.

Chriſt ordained to be both a Surety and Common perſon.

ſtead. That as Chriſt took all other relations for us, as of an *Huſband, Head, Father, Brother, King, Prieſt, Captaine,* &c. that ſo the fulneſſe of his love might be ſet forth to us, in that what is defective in any one of theſe relations, is ſupplyed and expreſſed by the other: Even thus did God ordaine Chriſt to take and ſuſtaine both theſe relations, of a *Surety* and a *Common Perſon*, in all hee did for us. thereby to make our juſtification by him the more full and legall; and *juſtifie* (as I may ſo ſpeake) our *Juſtification* it ſelfe, or his juſtifying of us, by all ſorts of *legall* conſiderations what ever, that hold commonly among men in like caſes, and that which the *one* of theſe relations or conſiderations might not reach to make good, the *other* might ſupply; what fell ſhort in the one, the other might make up, and ſo we might be moſt legally and formally juſtified and made ſure never to be condemned. Sect. 3.

CHAP.

Sect. 3.

CHAP. III.

The first head: *The* Evidence *of Justification which Christs* Resurrection *affords to faith; explained by two things:* 1. *By shewing how Christ was made a* Surety *for us.* 2. *How his* Resurrection *as a* Surety *holds forth this evidence.*

CConcerning the first of those two Heads at first propounded, namely, the *Evidence* which Christs Resurrection affords unto our faith in point of *non-condemnation*: I have two things to handle in this Chap. to make this out: First, how Christ was made a *Surety* for us, and what manner a *Surety* hee did become: Secondly, what the consideration hereof will contribute to that *evidence* which faith hath from Christs *Resurrection*.

Sect. 3. 1 How Christ was made and became a Surety for us.

For the first, Christ was appointed by God (and him self also undertook) to be our *Surety*. This you have *Heb.* 7. 22. *He was made Surety of a better Testament* or *Covenant*, namely, of the *New*. The Hebrew word for *Covenant*, the *Septuagint* still translated

tranſlated [Διαθήκη] *Teſtament*: the word in the *Hebrew* being of a large ſignification, and comprehending both a *Covenant*, and *Teſtament*; and ſo in the New Teſtament it is uſed promiſcuouſly for either: And indeed, this *new Covenant of Grace* is both. Of this Covenant Chriſt is the ἔγγυος, the *plighter of his troth* for it, the *Surety*, the *Promiſer*, the *Vndertaker*. The Verb this comes of, is ἐγγυάω, [*promittere*] which comes from ἐν γνίοις, [*in manibus*] ſtriking hands, or giving ones hand, as a ſigne of a covenant; and ſo to bargaine with, or make up a covenant. *Prov.* 22.26. *Be not thou one of them that ſtrike hands, or of them that are ſureties for debts*: Which whole verſe the Septuagint reads, *Give not thy ſelfe εἰς ἐγγύην, to Suretyſhip.* The ſame word that is here uſed by the Apoſtle. It was the manner both of the Jewes and Romanes alſo, to make Covenants by *ſtriking of hands*: And in Teſtaments, the Heire and Executor ſhooke hands with the Teſtatour, or the Executor gave his hand to fulfill it. And the word [ἐγγλυήσασθε] is uſed, not Sect. 3.

Sect. 3. not onely in promiſing to pay a debt for another, but alſo in becomming a pledge for another, for to undergoe death, or a capitall puniſhment in anothers roome: as in that famous ſtory of friends, namely, *Euephenus* and *Eucritus*: *Eucritus* did [ἠξίωσεν ἐγγυήσασθαι] willingly become a ſurety for *Euephenus*, when condemned to dye by *Dionyſius* the Tyrant. This very word is uſed by *Polyenus*, the Hiſtorian of that fact. Now ſuch a *Surety* every way did Chriſt become unto God for us, both to pay the debt, by undergoing death in our ſtead, and ſo to ſatisfie God; and then as the *Heire* to execute his Wil and Teſtament: Hee became a Surety of the whole Covenant, and every condition in it, take it in the largeſt ſenſe; and this of all, both on Gods part, and on ours. For us he undertooke to God to work all our workes, and undergoe all our puniſhments; to pay our debts for us, and to worke in us all that God required ſhould be done by us, in the Covenant of Grace. And thus to be a ſurety, is much more then ſimply to bee

Sureriſhip not only uſed in matters of debt but in criminall caſes puniſhed with death, and is put for being a pledge for another.

Chriſt undertooke as a Surety for both, to ſatisfie God, and to work all in us alſo

be an Interceſſour, or Mediatour, (as *Parens* well obſerves.) God did (as it were) ſay to Chriſt, What they owe me, I require it all at your hands; and Chriſt aſſented, and from everlaſting ſtruck hands with God, to do all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Chriſt became ſuch a Surety in this for us, as is not to be found among men. On earth, Sureties are wont to enter into one and the ſame Bond with the Creditors, ſo as the Creditour may ſeize on which of the two he will, whether on the Debtour, or on the Surety, and ſo (as uſually) on the Debtor firſt, for him we call the Principal; but in this covenant, God would have Chriſts ſingle Bond: and hence Chriſt is not onely called the Surety of the Covenant for us, but *The Covenant*, *Eſay* 49. 8. and elſewhere. God making the Covenant of Grace primarily with him, and with him as for us, thereby his ſingle Bond alone was taken for all, that ſo God might be ſure of ſatisfaction: therefore hee laid

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A ſtrange difference betweene Chriſts ſuretiſhip, and that of men for others on earth.

God makes the covenant of grace principally with Chriſt for us.

all

Sect. 3. all upon Chriſt, proteſting that hee would not deale with us, nor ſo much as expect any payment from us, (ſuch was his grace.) So *Pſal.* 89. 19. where the mercies of the Covenant made betweene Chriſt and God, under the Type of Gods Covenant with *David* are ſet forth, *Thou ſpakeſt in Viſion to thy holy One,* and ſaidſt, *I have laid help on one who is* [*mighty.*] As if God had ſaid, I know that theſe will faile mee, and breake, and never be able to ſatisfie me; but you are a mighty and ſubſtantiall perſon, able to pay me, and I will looke for my debt of you. And to confirme this, (then which nothing can give ſtronger conſolation, or more advanceth Gods free grace) when God went about the reconciling the World in and by Chriſt, and dealt with Chriſt about it, the manner of it is expreſſed to have beene, that God tooke off our ſinnes from us, and diſcharged us (as it were) meaning never to call us to an account for them, unleſſe Chriſt ſhould not ſatisfie him, and laid them all on Chriſt, ſo as he would require an account of

God requires payment of our debt from Chriſt firſt.

of them all from him firſt, and let him looke to it; and this he did to make the Covenant ſure. Thus 2 *Cor.* 5. 19. it is ſaid, (the Apoſtle ſpeaking of Gods tranſaction of this buſineſſe with Chriſt) that *God was in Chriſt*, namely, from everlaſting, *reconciling the world* (of Elect Beleevers) *to himſelfe, not imputing their treſpaſſes to them, and made him ſin who knew no ſinne.* Obſerve, that as he laid our ſinnes on Chriſt, ſo withall, he diſcharged us, in his compact between Chriſt and himſelfe, [*not imputing their treſpaſſes to them*] So then, all laid upon Chriſt, and he was to look to it, or elſe his ſoule was to have gone for it. This is not the manner of other Creditours, they uſe to charge the Debt on both the Surety and the Debtour; but in this Covenant (of Grace namely) Chriſts ſingle Bond is entred, he alone is *The Covenant*: ſo as God will have nought to ſay to us, till Chriſt failes him. He hath engaged himſelfe firſt to require ſatisfaction at *CHRISTS* hands, who is our Surety. Sect. 3.

Now

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2. How the conſideration of this is a ſtrong evidence to faith, of juſtification from Chriſts Reſurrection

Now then 2. for to make uſe of this notion, for the clearing of the point in hand. It might affoord us matter of unſpeakeable comfort, onely to hear of *Chriſts* having been arreſted by God for our debt, & caſt into *priſon*, and his bond ſued, and an Execution, or *judgement* ſerved on him, as the phrases are, *Iſa.* 53. 8. For thereby we ſhould have ſeen how God had begun with our Surety, (as minded to let us alone) and that it lay on him to diſcharge the debt, who was ſo able to doe it: and thereby we might alſo ſee how he was *made ſin for us*, and therefore wee might very well have quieted our hearts from fearing any arreſts, or for Gods comming upon us, till we ſhould heare that our ſurety were not ſufficiently able to pay the debt (as you have heard he is.) But yet our hearts would ſtill be inquiſitive (for all that) to heare whether indeed hee hath perfectly ſatisfied God or no; and would be extreamly ſolicitous to know whether he hath ſatisfactorily performed what hee undertook, and how he got clear of that engagement, and of *being made*

ſin

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ſin for us. And therefore the Apoſtle comforts beleevers with this, that Chriſt ſhall *the next time appear without ſin.* * *Vnto them that looke for him he ſhall appeare the ſecond time without ſinne, unto ſalvation.* One would thinke it no great matter of comfort to us, to hear that Chriſt ſhould appeare without ſin; for who would imagine that it could be otherwiſe with *The holy One, the Lord of Glory?* there is no wonder in that: Ay, but (ſayes the Apoſtle) your very ſalvation is intereſted in this, as neerly as is poſſible: It is well for you that Chriſt is now *without ſin*; for he having as your Surety undertooke to ſatisfie for ſin, and having accordingly beene *once made ſinne*, when on earth, and arreſted for it by God at his death; in that now he is got cleare of that engagement, (which could be no way, but by ſatisfaction, which he undertooke) this doth plainly evince it, and aſcertain you, that you ſhall never be condemned for it: for by the Law, if the ſurety hath diſcharged the debt, the Debtour is then free. And therefore no newes would or could be more

* Heb. 9. 28.

It declaring unto faith, that Chriſt that was in this death made ſin for us, hath now diſcharged all, and is without ſin.

Sect. 3. more welcome to sinners, then to have a certaine and infallible evidence given, that their Surety were well come off, and had *quitted all*, to satisfaction.

And so that God will never come upon the sinner.

Now then to evidence this, serveth his *Resurrection, Christ is risen*: Nothing is sure. Therefore certainly the debt is discharged, and hee hath paid it to full, and so is now without our sinne, and fully got cleare of it. For God having once arrested Christ, and cast him into prison, and begun a triall against him, and had him *to judgement*, hee could not come forth, till he had paid the very uttermost farthing. And there is the greatest reason for it, to ascertaine us that can be: For he was under those bonds and bolts, which if had beene possible would have detained him in the grave, as *Acts* 2. 24. *The strength of* sin, and Gods wrath, and the curse against sin, (*Thou shalt dye the death*) did as *cords hold* him, (as the Psalmists phrase is.) Other debtours may possibly break their prisons; but Christ could not have broke through this, for the wrath of the All-powerfull God

How strong an evidence Christs Resurrection is, that the debt is paid, and God satisfied.

God was this prison; from which Sect. 3.
there was no escaping, no baile:
nothing would be taken to let him
goe out, but full satisfaction. And
therefore to heare that Christ is
risen, and so is come out of prison,
is an evidence that God is satisfied,
and that Christ is discharged by
God himselfe, and so is now *with-*
out sin, he walking abroad again at
liberty: And therefore the Apostle
proclaimes a mighty victory obtai-
ned by Christs Resurrection, over
Death, the *Grave*, the strength of
Sinne, the *Law*, 1 *Cor.* 15. 55, 56.
and cryes out, *Thankes be to God who*
giveth us the victory, through Jesus
Christ our Lord, ver. 57. You may
now rest secure indeed, *Christ is ri-*
sen, who therefore *shall condemne?*

CHAP.

Sect. 3.

CHAP. IV.

The ſecond Head *propounded, the* Influence Chriſts Reſurrection *hath into juſtification. Two Branches of the Demonſtration of this. Firſt, that Chriſt was a* Common perſon, *repreſenting us in all he was, or did, or ſuffered, handled at large.* More eſpecially a Common perſon *in his* Reſurrection.

NOw ſecondly, to come to that other head propounded, the *Influence* Chriſts reſurrection hath into our juſtification. The demonſtration or making out of which depends on two things put together: The firſt, how Chriſt was appointed by God, and himſelfe acted the part of a *Common perſon*, repreſenting us in what he did, and *more particularly* in his Reſurrection. Of this in this Chapter.

The ſecond is, how from that conſideration ariſeth, not onely an *evidence* to our faith, but a *reall Influence* into our Juſtification, and non-condemnation. So as, *Who ſhall condemne?* becauſe Chriſt *is riſen again* as a Common perſon,

person, representing us therein. Sect. 3.

For the first of these, to illustrate and prove it in the generall, that instance of *Adam* serves most fitly, and is indeed made use of in the Scripture to that end. *Adam*, as you all know, was reckoned as a common publique person, not standing singly or alone for himselfe, but as representing all Man-kinde to come of him: so as by a just Law, what he did was reckoned to his posterity, whom he represented. And what was by that Law threatned, or done to him for what hee did, is threatned against his posterity also. Now this man was herein a lively type of our Lord Christ, as you have it, *Rom.* 5. 14. [*Who was the type of him who was to come.*] Unto which purpose, the titles which the Apostle gives these two, Christ and *Adam*, 1 *Cor.* 15. 47. are exceeding observable; he calls *Adam*, *The first man*, and Christ our Lord, *The second man*: and both for that very purpose and respect which we have in hand: For, first, he speakes of them, as if there had never been any more men in the world, nor were ever

Sect. 1. That Christ was a Common person proved.

1. In generall, by a parallel with Adam.

The Type of Christ herein.

Sect. 3. ever to be for time to come, except theſe two: And why? but becauſe theſe two betweene them, had all the reſt of the ſons of men hanging at their girdle; becauſe they were both Common perſons, that had the reſt in like (though oppoſite) conſiderations included, & involved in them. *Adam* had all the ſons of *Men* borne into this world, included in himſelfe, who are therefore called *earthly men*, verſ. 48. in a conformity to him *the earthly man*, verſ. 47. and Chriſt the ſecond man had all his Elect, (who *are the firſt-borne*, and *whoſe names are written in heaven*, and therefore in the ſame *verſ.* are oppoſitely called *heavenly men*) included in him. You ſee how hee ſummes up the number of all men in two, and reckons but two men in all; theſe two, in Gods account, ſtanding for all the reſt. And farther obſerve, that becauſe *Adam* was in this his *being*, a Common perſon unto his, the ſhadow and the lively Type of Chriſt who was to come after him; that therefore hee is called, *The firſt Man*, (of

(of these two) and Christ *The second man*, as typified out by him. Sect. 3.

Now if you aske, wherein Christ was a *Common person*, representing us, and standing in our stead; I answer, If in any thing, then in all those conditions and states wherein he was, in what *he did*, or *befell him*, whilst *here on earth especially*: For he had no other end to come downe into this world, but to sustaine our persons, and to act our parts, and to have what was to have been done to us, acted upon him.

Particularly, in what things Christ was a Common person.

Especially in what he was, or did upon earth.

Thus first, in their two severall conditions, qualifications, and states, they both were *Common persons*: That is, look what state or condition the one or the other was made in, is by a just Law to be put upon those whom they represented. So the Apostle reasons from it, *ver.* 48. [*As*] *is the earthly man*, (namely, the first man, *Adam*) [*such*] *are the earthly*: namely, to be earthly men as well as he; because he who was a Common person representing them, was in his condition but an *earthly man*: And oppositely, by the same Law, it follows, [*As*] *is the heavenly man*, (namely, the second man, Christ) [*such*] *are and must*

§. 2.

1. *Adam* and *Christ* Common persons, in their conditions, and qualifications, and states.

Sect. 3. *be the heavenly*, who pertaine to him, becauſe he alſo is a Common perſon, ordained to perſonate them: and *Adam*, who came afore him, was therein but his Type.

And as thus in this place to the *Corinths* the Apoſtle argues Chriſt to be a Common perſon, in reſpect of his condition and ſtate, by an argument of parallels taken from his Type, *Adam*; So ſecondly, in that 5. to the *Romanes*, he argues Chriſt to have been a Common perſon, in his actions which he did on earth; and this alſo from the ſimilitude of *Adam*, whom *v.* 14. he therein makes to have been Chriſts Type. And he ſpeaks of *Adam* there, as a Common perſon, both in reſpect of *what he did*, namely, his [*Sin*;] and alſo in reſpect of *what befell him* for his ſin, namely, [*Death*] and condemnation. And becauſe he was in al theſe not to be conſidered as a *ſingle Man*, but as one that was *All men*, by way of repreſentation: Hence both what he did, they are ſaid to doe in him; and what condemnation or death was deſerved by his ſin, fell upon them all, by this Law of his being a publique perſon for them.

2. Chriſt a Common perſon, in reſpect of what he did, or what he ſuffered, illuſtrated by the parallel of *Adam*.

1. For what he did: He ſinned, you know

know; and *ver.* 12. *All are ſaid to have ſinned*, namely, in *his ſinne*; Yea, and according to thoſe words in the Greek, [ἐφ ᾧ] which are added there, you may render that ſentence (and the Originall bears it, and it is alſo varied in the Margent) thus, [*In whom*] *all have ſinned*; namely, in *Adam*, as in a publique perſon. Their act was included in his, becauſe their perſons were included in his. Sect. 3.

1. *Adam* a Common perſon, in what he did.

And 2. for what befell him for ſin, that befell them alſo by the ſame Law of his being a perſon repreſenting them. Hence *ver.* 12. *Death* is ſaid to *paſſe upon all men*, namely for this, that *Adams* ſin was conſidered as theirs, as it there follows. It is ſaid to *paſſe*, even as a ſentence of death *paſſeth* upon a condemned Malefactor. And *ver.* 18. *Judgement* is ſaid to *come by that one mans offence, upon all men, to condemnation.* Now in *Gen.* 2. 17. the threatning was ſpoken onely to *Adam*, as but *one man*, *In the day that thou eateſt thereof, thou ſhalt ſurely dye:* And *Gen.* 3. 19. that ſentence ſeems only to paſſe upon *him* alone, [*Vnto duſt thou ſhalt return.*] Yet in threatning *Adam*, God threatned *us all*; and in ſentencing *Adam* to death,

2. *Adam* a Common perſon in what befell him for what he did, as in death, and his condemnation threatned.

Sect. 3. he ſentenced *us* alſo: The curſe reacheth us too; *Death paſſed upon all men* then, and therefore by a juſt Law *Death raigns over all*, as *ver.* 14. and 17. becauſe *Adam* was in all this, a Common perſon repreſenting us, and ſo in our ſtead; and ſo all this concerns *us*, as truly and as neerly as it did *him*. I ſay by a juſt Law; for indeed the Scripture upon the equity of this Rule, pronounceth a *Statute* out againſt *all men*, that they ſhould *dye*, *Heb.* 9.27. *Statutum eſt*, It is *appointed* by a Statute Law, that *all ſhould dye*. Now if you ſearch for this *Statute*, when and where enacted, you will finde, that the Originall Record and Roll is that in *Gen.* 3.9. ſpoken only of *Adam*, but holding true of us, [*To duſt thou ſhalt return.*]

Rom. 5.

§. 3. Antwerably Chriſt ordained a Common perſon, both in what he did, & was done to him.

Juſt thus the matter ſtands in the point of our Juſtification and ſalvation, between Chriſt and Elect Believers; for *Adam* was herein his Type. Chriſt was conſidered and appointed of God as a Common perſon, both in *what he did*, and in what was *done to him*: So as by the ſame Law, what he did for us, is reckoned or imputed to us, as if we our ſelves had done

done it; and what was done to him, tending to our *Juſtification* and ſalvation, is reckoned as done to us. Thus when Chriſt *dyed*, he dyed as a Common perſon, and God reckoneth that we dyed alſo. When Chriſt *aroſe*, he roſe as our Head, and as a Common perſon, and ſo then God accounts that we roſe alſo with him. And by vertue of that *Communion* which we had with him in all thoſe actions of his, it is, that now when we are *borne againe*, we doe all *riſe* both from the guilt of ſinne, and from the power of it; even as by vertue of the like communion we had with (or being one in) *Adam*, we come to be made ſinfull, when we begin firſt to exiſt as men, and to be firſt born. Sect. 3.

Thus in his death he was conſidered as a Common perſon, and God reckoned us dying then, and would have us *reckon* ſo alſo. So *Rom.* 6, 10. the Apoſtle ſpeaking of Chriſt, ſaith *In that he dyed, he dyed unto ſinne once, but in that he liveth, he liveth unto God.* Then *ver.* 11. ſpeaking of us, he ſayes, [*Likewiſe reckon*] *you your ſelves to be dead unto ſinne, but alive unto God, through Jeſus Chriſt our Lord.* The Exemplified by one inſtance in *his dying.*

Sect. 3. meaning whereof is plainly this, that whereas regenerate men are for the preſent in the reality but *imperfectly* mortified and *dead to ſinne*, as conſidered in themſelves, and in reſpect of the work of it, as wrought in them; yet that being conſidered in Chriſt as their Head, and a Common perſon repreſenting them, they may λογίζεσθαι, they may truly by a way of faith *reaſon* or *reckon themſelves* wholly dead, in and through Jeſus Chriſt our Lord; in that he once dyed perfectly unto ſinne, as a *Common perſon* repreſenting them. So as what yet is wanting in the work of Mortification, in their ſenſe and experience of it, they may ſupply by faith, from the conſideration of Chriſt their Head, even themſelves to have dyed, when he dyed. The Apoſtle, I ſay, would have them by *reaſon* conclude or inferre (for ſo the word [λογίζεσθε] ſignifies, as *Chap.* 3.28. *Therefore we conclude*, or argue by reaſon, *&c.* it is the ſame word) *from Chriſts death, that they are dead*: which Concluſion cannot be made, unleſſe this be one of the Propoſitions in this Argument, *That we dyed in Chriſt, when he dyed*; and ſo though

though in our ſelves we are not yet wholly *dead to ſinne*, nor perfectly *alive to God*; *yet through Jeſus Chriſt your Lord and Head* (ſayes he) *reckon your ſelves ſo*, *in that* (as *ver.* 10.) *he dyed, and now lives*, and you were included in him. And indeed, this Conſideration the Apoſtle ſuggeſts unto faith, both as the greateſt encouragement againſt imperfect mortificatiou begun; that yet we may comfort our ſelves by faith, as reckoning our ſelves wholy dead in Chriſts death, and ſo may aſſure our ſelves we ſhall one day be perfectly dead in our ſelves by vertue of it; and withall, as the ſtrongeſt argument alſo and motive unto Mortification, to endeavour to attaine to the higheſt degree of it: which therefore he carries along in his Diſcourſe throughout that whole Chapter. He would have them by faith or ſpirituall reaſoning take in, and apprehend themſelves long ſince dead to ſinne in Chriſt, when he dyed; and ſo ſhould thinke it the greateſt abſurdity in the world to ſin, even the leaſt ſinne, we being dead long ſince, and that wholly, when Chriſt our Head dyed: Sect. 3.

Sect. 3. *And how ſhall we that are dead to ſinne, live any longer therein?* And *ver.* 7. *He that is dead, is free from ſinne*; and how then ſhall we doe the leaſt ſervice to it? Now all this he puts upon Chriſts dying, and our dying then with him: *ver.* 6. [*Knowing this, that our old man is crucified with him*, (even when he was crucified) *that it might be deſtroyed*] one day in us, fully and pefectly: *Chriſts Body* repreſenting therein as a publique perſon, the Elect, and their *body of ſinne* conjunct with them. So as thus by faith they are to reaſon themſelves wholly dead to ſinne in Chriſt, and to uſe it as a reaſon and motive to ſtirre up themſelves not to yeeld to the leaſt ſinne. I uſe this expreſſion of being *wholly* dead, becauſe if he had ſpoken meerly of that *imperfect* mortification begun in us, the argument would not have been a *perfect* motive againſt the leaſt ſinnes. [*We who are dead, how ſhall we live in ſinne,*] or yeeld unto the leaſt ſinne? For it might be ſaid, Alas, we are but imperfectly dead; and from an imperfect death could but an imperfect argument have been drawn. But the Scripture elſewhere tels us, that

Chriſt

(*Christ by his death hath* [*perfected*] *for ever all that are sanctified*; so *Heb.* 10. So as in his death they may reckon themselves perfectly dead by faith, and perfectly sanctified, though yet the worke be not actually and fully perfected. Sect. 3.

And all this communion with Christ as a Common person, representing them in his death, he there instructs them to be represented and sealed up to them by their Baptisme; so *ver.* 3, 4. How, I shall shew afterwards.

§. 4. More particularly, how Christ was a Common person in his Resurrection and therein representing us.

Now as this place holds forth Christ as a *Common person* in his *Death* representing us; so other places hold forth the like of his *Resurrection*. In the 1 *Cor.* 15.20. the Apostle argues that Elect Beleevers must and shall rise, because *Now Christ is risen from the dead, and is became the fruits of them that sleep*. See the force of this Argument founded upon this notion and consideration, that Christ was a Common person representing all the rest; and this strongly presented in that expression of his being *the first-fruits*, in allusion to the Rite in the Levitical Law. All the sheaves in a

Sect. 3. field being unholy of themſelves, there was ſome one ſheafe in the name and room of all the reſt, (which was called the *firſt fruit*) which was lift up, and waved before the Lord; and ſo all the ſheaves abroad in the field, by that Act done to this one ſheafe, were conſecrated unto God, (*Levi.* 23. 10. &c.) by vertue of that law. The meaning of which Rite, the Apoſtle expounding, alledgeth *Rom.* 11. 16. [*If the firſt fruits be holy, all the lumpe is holy alſo,*] Thus when we were all *dead*, Chriſt as the *Firſt fruits* riſeth, and this in our name and ſtead, and ſo we all riſe with him and in him. And although the Saints departed are not, in their own perſons, as yet riſen, (as we all who are now alive, are not in our own perſons yet dead) yet in the mean time, becauſe thus they are riſen in Chriſt, as their firſt-fruits; hence, in the very words following, he ſaith, they are but aſleep, [*He is become the firſt fruits of them that ſleep,*] becauſe they remain alive in Chriſt their Head, and ſhall riſe one day: becauſe [*in him*] they virtually are already *riſen*; and this in Gods account in as true and juſt a

ſenſe,

ſenſe, as we (though perſonally alive) Sect. 3.
are yet all reckoned *dead in Adam*, becauſe hee as a Common perſon had the ſentence of death pronounced on him, by virtue of which we muſt dye; and this by the force of the ſame Law, even of that which we have inculcated of being a Common perſon, repreſenting us. And indeed, ſo it followes, (which argues this to be the Apoſtles meaning) *ver.* 21. *For as in Adam all dye, even ſo in Chriſt ſhall all be made alive.* His argument lyes thus: *Adam* was the firſt fruits of them that *dyed*; *Chriſt*, of them that *riſe*. Hence therefore we are elſewhere ſaid (though in reſpect to another life) to be *riſen with Chriſt*, *Eph.* 2.5,6. and (which is yet more) *to ſit together with him in heaven*: becauſe he as a Common perſon repreſenting us, ſits there in our name and ſtead, as you ſhall heare when I come to it in the Text, in the next Section.

CHAP.

Sect. 3.

CHAP. V.

The ſecond branch: *How Chriſt repreſenting us as a* Common Perſon *in his* Reſurrection, *hath an* Influence *into our* Juſtification, *made forth by two things*: 1. *How Chriſt as his* Reſurrection *was juſtified from our ſinne*: 2. *That we were all then* juſtified *in him as a* Common perſon.

NOW then to come to the other branch of the Demonſtration, namely, how this relation to us as a Common Perſon *repreſenting us in his Reſurrection*, hath a *reall influence* into our *Juſtification*: And this is the point I drive at; and for the clearing of which that large and generall diſcourſe by way of digreſſion in the former Chapter was but to make way for.

I ſhall abſolve and diſpatch this Branch, by ſhewing two things:

1. That Chriſt himſelf was *juſtified*, and that at his *Reſurrection*.

2. That he was *juſtified* then as a *Common perſon*, repreſenting us therein, as well as that he roſe as a Common perſon; and ſo that *we* were then

juſti-

justified in him and with him; and by this means it is that by that *Act* then done to him, our Justification is made irrepealable for ever. Sect. 3.

§. 1.

For the explicating of the first: As Christ was in his death made sinne for us, and so sustained our persons in his satisfying for sinne by his death, (which is the matter of our righteousnesse) so in and upon his Resurrection he was justified and acquited from our sinnes by God, as having now fully satisfied for them, which I make forth by these three things put together:

1. That Christ himselfe was *justified* at his Resurrection Made forth by three things laid together.

First, in reason, if that Christ were made sinne for us, and satisfied for it, there must then some Act passe, whereby Christ should be pronounced acquit of our sinnes, and fully clear of them, and so be himselfe formally justified, in respect of those sins, for which he undertook to satisfie. For according to the course of all Proceedings, if a charge of guilt be formally laid, there must be as formall an Act of aquiting, and of giving a *Quietus est*: There is no man, but for his own discharge and security would desire it. Nor is there any wise

1. There must have been some Act passed from God, when Christ was acquitted and justified from our sins by God.

man

Sect. 3. man that payes a debt for which he is legally ſued, that will not have upon the payment of it, as legall an Acquitance. *Paul*, when he was caſt into priſon by a publique Act of Authority, he ſtood upon it to have a publique Act of Releaſe from the ſame Magiſtrates, and would not goe forth of priſon privily, though themſelves ſent to him ſo to goe out, *Acts* 36. 37. Now God himſelf did *lay the iniquities of us all* upon Chriſt, *Eſay* 53. 6. and *had him to priſon, and to Judgement* for them, *ver.* 8. There muſt therefore ſome Act paſſe from God, legally to take them off from him, and declaring him diſcharged, to deliver him from Priſon and Judgement.

That there was ſuch an Act paſſed.

And *de facto* it is evident, that there was ſome ſuch Act paſſed from God; for as we read, that Chriſt while he lived, and alſo in his Death, was *made ſin, and did beare the ſin of many*, as the phraſe is, *Heb.* 9. 28. So we read in the very next words, that *he ſhall appeare the ſecond time* [*without ſinne,*] which muſt needs be ſpoken in a direct oppoſition to his *having born* our ſinnes, and appearing then with all our ſins laid

laid to his charge. He appeared charged with them then, but now he shall *appeare* as apparently and as manifestly to be without those sins, (for of our sins it must needs be meant) and so to be discharged of them as fully, as ever he appeared charged with them: For it is said, *He shall* [*appeare*] *without sin*; and therefore to the judgements of all it shall be made manifest, that *that* God that once charged him with them, hath now fully discharged him of them. The Apostle speaks of it as of a great alteration made in this respect between Christ as he was while st on earth, and Christ as he is to appeare the second time, and is now in heaven. And this alteration or discharge must necessarily be made by God; for he is the Creditour who followed the Suit, and therefore he alone can give the Acquitance. Sect. 3.

Now secondly, from hence it will follow, that there must be some *time* when this alteration was first made, and discharge given; when Christ from being sin, as he was made, should become without *sinne*, through Gods acquiting of him; and this, say I, was at his *Resurrection*. It is not deferred

2. There must be some season of *time*, when this discharge from our sins was first made unto Christ.

as

Sect. 3. as then to be firſt done, when he is to appeare the ſecond time, though then it *appears* indeed, but is is really done before; for he comes then to judge others for ſinne. Now in reaſon, when ſhould this Acquitance or Juſtification from our ſinnes bee firſt given to Chriſt, and legally pronounced on him, but when he had paid the laſt farthing of the debt, and made his ſatisfaction compleat? which was then done, when he began to riſe: for his lying in the Grave was a part of his Humiliation, and ſo of his Satisfaction, as generally Orthodox Divines hold. Now therefore when he began to riſe, then ended his Humiliation; and that was the firſt moment of his Exaltation. His Acquitance therefore bears Date from thence, even from that very houre.

3. That this muſt needs be, and was firſt made to him at his *Reſurrection.*

Hence thirdly, we read, as that Chriſt was *condemned*, ſo that he was *juſtified.* Thus 1 *Tim.* 3.16. God is ſaid to be *manifeſt in the fleſh*, and then that God being thus made man, is ſaid to have been *juſtified in the ſpirit*: That is, whereas God was manifeſt or appeared *in fleſh to condemne ſinne in the fleſh*, as Rom. 8. that ſame God-

God-man was also *justified in the spirit* from all those sinnes, and so *received up to glory*, as it followes there. And not to goe far, the very words of this my Text, [*It is God that justifies*] are taken out of *Esay* 50. 8, 9. and as there, they are first spoken by Christ of himselfe, then, when he gave *his back to the smiters, in his death*, (as in the verses before) and was put to death as a *condemned* man, he comforts himselfe with this, [*He is neere that justifies me, who shall condemne?*] And when was that done, or to be done, but at his Resurrection? So the phrase in *Timothy* imports, if you compare it with another in *Peter*, 1 *Pet.* 3. 18. *Being put to death in the flesh,* [*and quickned in* (or by) *the spirit.*] *Paul*, he sayes, [*Justified in the spirit;*] *Peter*, he sayes, [*Quickned in the spirit:*] both meane one and the same thing. By [*Spirit*] is meant the *power* of his *Godhead*, & *Divine nature*, whereby he was at once both raised from the grave, & from under the gilt of sin together. He was at once both *quickned* (or raised) and *justified* also. And that by [*Spirit*] they meane his *Divine nature*, the opposition in both Sect. 3.

Sect. 3. both places evidently implyes; for it is oppoſed to his [*Fleſh*] or humane nature. Now becauſe he was quickned (*or raiſed*) by the power of the God-head, and at that raiſing him, he was *juſtified* alſo by God, and declared juſtified by that Reſurrection, (as he had been declared condemned by his death) Hence, to [*be juſtified*] is put for his *Reſurrection*; for that was his juſtification, or declaration to all the world, that he was juſtified from all the ſinnes laid to his charge. And that other place I cited out of *Iſaiah*, hath the ſame meaning alſo; for Chriſt there comforts himſelfe againſt the Jews condemning him, and putting him to death, with the hopes of Gods juſtifying of him, when he ſhould have gone through that work. And Chriſts meaning there is this, *God will raiſe me up, and acquit me,* though you condemne and kill me. In the other Prophets you ſhall finde Chriſt ſtill comforting himſelfe againſt his condemnation at his death, with the thoughts of his *Reſurrection* which he fore-ſaw as ſhortly to follow after it; as here in *Eſay* he comforts himſelfe with theſe hopes of his *being*

juſtified

juſtified after their condemnation of him. For inſtance, *Pſal.* 16. 9. *My fleſh ſhall reſt in hope, thou wilt not leave my ſoule in hell, nor ſuffer thy holy One to ſee corruption.* Which words (you know) *Peter* in the *Acts* doth twice interpret of Chriſts Reſurrection. In like manner here in *Eſay*, againſt his death and condemnation he comforts himſelfe with the hopes of Gods juſtification of him at his Reſurrection, *He is neere who juſtifies me, (and he ſhall helpe me) who ſhall condemne?* And further, to confirme and ſtrengthen this notion, becauſe his Reſurrection was the firſt moment of this his juſtification from our ſins, therefore it is, that God calls it his firſt begetting of Chriſt, [*This day have I begotten thee*] ſpeaking manifeſtly of his Reſurrection, *Acts* 13.35. And the reaſon of his ſo calling it, is, becauſe all the while before he was covered with ſinne, and the *likeneſſe of ſinfull fleſh*; But now having flung it off, he appeares like Gods Son indeed, (as if newly begotten.) And thus alſo there commeth to be the fuller conformity between Chriſts juſtification and ours: For as our juſtification is

Sect. 3.

His Reſurrection therefore called his *firſt begetting.*

And therein a conformity between our Regeneration, and his Reſurrection

at

Sect. 3. at our firſt being *born againe*, ſo was Chriſts alſo at this his firſt *glorious begetting*. He was under an *Attainder* before; here was the *act of Reſtitution* firſt paſſed. And as at our Converſion (which is to us a Reſurrection) we *paſſe from death to life*; (that is, from an eſtate of death and condemnation, unto juſtification of life) ſo did Chriſt alſo at his Reſurrection, (which to him was a re-begetting) paſſe from an eſtate of death and guilt laid on him, to an eſtate of Life and Glory, and juſtification from guilt; and ſo ſhall *appeare*, as the word is, *Heb.* 9. *ult.* (as he doth now in heaven) *without ſin*; for he became to be without ſin from that very moment. Thus I have ſhewn how Chriſt was juſtifyed at his *Reſurrection*.

§. 2. That Believers were all juſtified in Chriſt his juſtification, as a Common perſon repreſenting them.

Now then in the 2. place, I am to ſhew that this his juſtification, and pronouncing him without ſinne, thus done at his Reſurrection, was done to him as the *firſt-fruits*, and as to a *Common perſon* bearing our perſons, and ſo, in our names. From whence will neceſſarily follow, as the Concluſion of all, That the perſons of all the elect Believers, have been juſtifyed before

fore God in Christ, as their Head, at, or from the time of his Resurrection; and so that Act of Justification to have been so firmly past, as it cannot be revoked for ever. Sect. 3.

Now this is proved first, by the very same reason or respect that he was said to be the *first fruits of them that sleep*, as representing the rest in his Resurrection, (which I shewed at large in the former *Chap.* upon the same ground he is to be so looked at also in this his Justification pronounced upon him at his Resurrection, even as the *first fruits* also of them that are *justified*. And so in the same sense, and by the same reason that we are said to be *risen with Christ*, in his Resurrection; we must also be said to be *justified with him, in this his justification*, at his Resurrection. And indeed, (to enlarge this a little,) as there is the same reason and ground for the one that there is for the other, (he being a publike person in both) so the rule will hold in all other things which God ever doth to us, or for us, which are common with Christ, and were done to him; that in them all Christ was the *first fruits*, and they may be said to have

Proved 1. from the common analogie of of the former instances.

In all things which God doth unto us Christ is the first fruits, & God doth them first upon him.

Sect. 3. have been done *to us*, yea *by us*, *in him*, and *with him*. Yea, what ever God meant to doe for us, and in us, what ever priviledge or benefit he meant to beſtow upon us, he did that thing firſt to Chriſt, and (ſome way) beſtowed the like on him as a Common perſon, that ſo it might be by a ſolemne formall Act ratified, and be made ſure to be done to us in our perſons in due time, having firſt been done to him repreſenting our perſons; and that by this courſe taken, it might (when done to us) bee effected by virtue of what was firſt done to him.

Thus in ſanctification Chriſt firſt ſanctified, then we in him.

Thus God meaning to *ſanctifie* us, he ſanctifies Chriſt firſt, in him as a common perſon ſanctifying us all: *For their ſakes I ſanctifie my ſelfe, that they alſo may be ſanctified through thy truth*, *John* 17.19. He ſanctifies the humane nature of Chriſt perſonall, that he may ſanctifie Chriſt myſticall, (that is, his body) and him *firſt*, as a Commō perſon repreſenting us, that ſo we being virtually, and repreſentatively ſanctified in him, may be ſure to be ſanctified afterwards in our own perſōs, by means of his ſanctificatiō. And

ſo

ſo in like manner for our ſakes he was *juſtified in the Spirit*; becauſe we were to be juſtified, and ſo to be juſtified firſt in him, and with him as a Common perſon. Now this rule holds in all bleſſings elſe beſtowed; for *Paul* pronounceth of them all, that *God hath bleſſed us with all ſpirituall bleſſings in Chriſt Jeſus, Epheſ.* 1.3. which God did ſo order, (that as he ſpeaks of ordayning ſalvation to be by faith, *Rom.* 4. 16.) that all thoſe *bleſſings might be ſure to all the ſeed.* For this formall inveſtiture of eſtaring us into all bleſſings by ſuch ſolemne acts done to Chriſt as our Head and Repreſenter of us, makes what he intends to beſtow, ſure before-hand, by an irrepealable act and ſentence, which hath its warrant in all Lawes of men, as I have ſhewne, and ſhall anon againe urge. Sect. 3. So in all bleſſings elſe.

And ſecondly, by the equity of the ſame Law that in *Adam* we were all *condemned*, (*Adam* being a Type of him in this) by the ſame Law (I ſay) we were all *juſtified* in Chriſt when he was juſtified, elſe the Type were not therein fulfilled. Now the ſentence of condemnation was firſt paſſed 2. Proved by the equity of that Law, that in *Adams* condemnation we were all condemned.

Sect. 3. ſed upon *Adam* alone, yet conſidered as a Common perſon for us; therefore alſo this Acquitance and Juſtification was then paſſed towards Chriſt alone, as a publique perſon for us. Yea, in this his being juſtified, Chriſt muſt much rather be conſidered as a Common perſon repreſenting us, then *Adam* was, in his condemnation: For Chriſt in his own perſon, as he had no ſinne, ſo he had no need of any juſtification from ſinne, nor ſhould ever have been condemned: And therefore this muſt be onely in reſpect unto our ſinnes imputed to him; and if ſo, then in our ſtead. And ſo herein, he was more purely to be conſidered as a Common perſon for us, then ever *Adam* was, in his being condemned. For *Adam*, beſides his ſtanding as a Common perſon for us, was further more condemned in his own perſon; but Chriſt in being juſtified from ſinne, could only be conſidered as ſtanding for others. Thus *Rom.* 5. 18. *Therefore as by the offence of one, judgement came upon all men to condemnation; even* [*ſo*] (or, in like manner) *by the righteouſneſſe of that one* (*man Chriſt*) *the free gift came upon all*

Chriſt much rather a Common perſon in his being juſtified, then *Adam* was in his condemnation.

men

men (namely in Christ) *unto justification of life.* He parallels both with a [*So,*] only with this difference between *Adams* being a Common person for us, (and so between the ground of our being condemned in him) and Christ his being a Common person for us, (and our Acquitance in him) that the *condemnation came upon all* by a necessary, naturall covenant, (for by such a covenant was *Adam* appointed a Common person for us) but Christ his being appointed thus a Common person for us, it was by a *free gift* of grace; and therefore in like manner by a free gift of grace it is that the imputation of that which he did, or was done to him, is reckoned ours. As then in *Adam all dyed,* when he sinned (as the Apostle speaks) so in Christ were *all justified* when he was justified. For as in his death Christ was a publique person for us, and in all that befell him; so in his Resurrection, & in all that was then done to him; and so, in this his being then justifyed. And as when he dyed, the *Just was put to death* for *the unjust,* (as *Peter* speakes) so when he rose and was justifyed, the Just that needed no Sect. 3.

Sect. 3. juſtification was juſtifyed for the unjuſt, who elſe had been condemned; and ſo we were then juſtifyed with him.

Chap. VI.

How our faith may raiſe from hence juſt matter of Triumph *about our* Juſtification. *An explication how we are* juſtified *by faith, although* juſtified *in Chriſt at his* Reſurrection.

And hereupon is grounded this Triumph of Faith here, from Chriſts Reſurrection, *who ſhall condemne? It is Chriſt that is riſen:* The meaning whereof is, that was juſtifyed at his Reſurrection, ([*Juſtified in the Spirit*] and [*Quickned in the Spirit*] being all one) and *we in him:* Yea, and a [*rather*] is put upon this, rather then upon his death; for this act was a ſolemne diſcharge from all ſin and condemnation; it was a legall Acquitance given to Chriſt for all our ſinnes, and ſo to us alſo conſidered as

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in him. His Death was but the satis- Sect. 3.
faction and payment; but this is the first Act of Absolution: Yea, and this is the Originall Act, which is upon Record between God and Christ; and our Justification and Atonement (when we are justifyed by faith in Christ) is but a Copy fetcht from this Roll, and Court sentence then pronounced.

And such a way and course to ratifie and make Acts good and legall, (even to have them done by another representing ones person) is common among men, (as those instances I formerly gave doe shew.) An Attorney at Law receives a debt, or an Acquitance for a debt, paid or given for another man, and it is as legall, as if the man himselfe, or Creditour had done it, and the Debtour had received the Acquitance himselfe. Yea, Acts of the greatest and highest concernment are oft-times no otherwise transacted; as the mariages of Princes are by Proxy solemnized, their Embassadeurs representing their persons, and contracting and marrying their wives in their stead, which acts are thereby made as irrevocable, and irrepealable,

Sect. 3. as if themſelves had in perſon done them. And ſo if we were juſtified when Chriſt did riſe and was juſtified, our juſtification then cannot be reverſed, but ſtands as legall and warrantable as any act that God or man ever ratified or confirmed. And *Who then ſhall condemn?*

Caution. Onely, for farther explication ſake, (leſt there be a miſtake) let me adde this, That it is neceſſary that we be *juſtified* in our own perſons *by faith*, (notwithſtanding this former act thus legally paſſed) whereby we lay hold upon what God did thus before for us in Chriſt, to the end that God upon our believing may according to his own rules *juſtifie* his juſtifying of us unto all the world; which untill we doe believe, he could not doe: For according to the revealed Rules of his Word, (which he profeſſeth to proceed by at the latter day) there is a curſe and a ſentence of condemnation pronounced againſt us, under which we ſtand till he ſhall take it off, by giving us faith; upon which believing he hath, in the ſame Word made the promiſe of juſtifying us in our own perſons,

as

as before he had done in Chriſt. Yet ſtill notwithſtanding, ſo, as, although when we firſt believe, then only Juſtification *is actually* and perſonally applyed to us; yet at Chriſts Reſurrection, and in his being then juſtified, this act and ſentence was *virtually* pronounced upon us; and ſo doth neceſſarily require, and exact at Gods hands, the beſtowing faith upon us; that ſo by vertue of this former act paſſed, we come to be actually juſtified in our own conſciences, and before all the world: And ſo our Juſtification which was but ſecretly wrought, and paſſed upon us in Chriſt, is never made void, but ſtands irrepealable; and ſo ratified, that our perſonall juſtification by faith doth alwayes infallibly ſecond and ſucceed it. And (to illuſtrate it a little) our condemnation in *Adam*, and this our juſtification in Chriſt, doe in this hold parallel together, That as in *Adam* we were all virtually condemned, (*In Adam all dye*) (and that legally enough too, for thereupon came out that Statute-Law, *Statutum eſt, It is appointed* that all ſhould dye) and yet we are not actually in our Sect. 3.

Sect. 3. own perſons condemned, till we are born of him; nor doe we perſonally dye, until we lay down our fleſh: Even ſo is it in the matter of our Juſtification; it was done virtually in Chriſt, and afterwards when we believe, is actually paſſed in and upon our ſelves. Now I call this former but a *virtuall Juſtification*, even as by the ſentence of condemnation paſſed upon a Malefactor, he is called a *dead man*, that is, he is ſo virtually and *in Law*, (as we ſay) though naturally he dye not many dayes after, but in that reſpect may be ſtill alive: ſo by Chriſts being juſtified, we are all virtually, and in Law juſtified, through a ſecret, yet irrepealable Covenant between God and Chriſt, who onely did then *know who were his.*

And for a confirmation even of this alſo, That God accounts all the Elect juſtified in his juſtifying of Chriſt, we ſhall not need to goe any farther then the words of this Text, if we doe but diligently compare their ſtanding here, with that of theirs in that place out of which they are taken, and where we finde them firſt recorded and ſpoken, namely, in that

50. of

50. of *Eſay*, 7, 8. *He is neere that juſtifies me, who is he that ſhall condemne?* Sect. 3.
Now there (as Interpreters agree, and as the Context ſhews) thoſe words are ſpoken by Christ himſelfe: for *ver.* 5. he ſpeaks of Gods *boring his eare* to doe his will, (the ſame expreſſion that is uſed of Christ, *Pſal.* 40. 6.) and farther ſayes, *I gave my back to the ſmiters, and my cheekes to them that pulled off the haire, and I hid not my face from ſhame and ſpitting*: (all which you may read in Christs ſufferings, *Mat.* 26. 27. and 27. 26.) And he ſpake before (in *ver.* 4.) of *Gods having given him the tongue of the learned, to ſpeake a word in ſeaſon to him that is weary*: (which you may read done by Christ, *Mat.* 11. 28.) Now thoſe words were ſpoken by Christ, to comfort himſelfe againſt the Jews condemning him, as conſidering that God would juſtifie him; as at his Reſurrection (you have heard) he did. Now mark it, thoſe very words which *Iſaiah* brings in Christ ſpeaking as of himſelf alone, (thoſe very words) *Paul* here boldly applyes (in the like triumph) to all the Elect of Christ, *Who ſhall condemne? It is God that juſtifies*; and this, be-

Sect. 3. cauſe Chriſt is *dead* and *riſen*, and acquited by God. Chriſt ſpake thoſe words as a publike perſon, in the name of all his Elect, whom he in his death, and in his juſtification repreſented; and for that very reſpect *Paul* ſpeaks the like words over again, of all Elect Beleevers, as being as truly and really intended of them, when ſpoken by Chriſt, as of himſelfe, and his own perſon. *He is neer that juſtifies me,* (ſayes Chriſt) *who ſhall condemne?* (namely) Me, or mine Elect, whoſe perſons I ſuſtaine. And *Who ſhall lay any thing to the charge of Gods Elect?* (ſayes *Paul*) *It is God that juſtifies, who ſhall condemne?* for Chriſt hath dyed, and been condemned for them, and Chriſt was juſtifyed from that condemnation, and they in him. And becauſe the juſtification of himſelfe, which Chriſt ſpake of, as lookt for from God, was to be made at his Reſurrection, (as hath been ſaid) therefore *Paul* here puts a [*rather*] upon his Reſurrection.

And farther to eſtabliſh this, as you heard before out of *Rom.* 6. 10. that in reſpect of Sanctification we were *dead with Chriſt*, even then when he dyed;

dyed; ſo in the 2. of *Coloſſ.* 13. we are ſaid to be *riſen with him*, in reſpect of our juſtification, (which is the thing in hand.) The words are, *And you being dead in your ſinnes*, (namely, the guilt of your ſins) *and the uncircumciſion of your fleſh*, (that is, in reſpect of the power of corrupt nature) *hath he quickned together with him*, [*having forgiven you all your treſpaſſes.*] See here, the forgiveneſſe of our ſinnes, or our juſtification, is called a *quickning*, or a *raiſing up of us*, (as the 12. *ver.* hath it) *together with him*, in a conformity and relation to that juſtification from our ſins, which at his *Reſurrection* he received in our names. His meaning is, he was juſtifyed then, and in our names; and ſo we are now juſtifyed through the vertue of that our Communion with him therein: For if you marke the connexion of of the words with what follows, *ver.* 14. you will finde this *forgiving of their treſpaſſes* (*ver.* 13.) *through their being quickned together with him*, not only to have been done when they believed, and ſo when they had that juſtification perſonally firſt applied to them, of which it is true, the words Sect. 3.

Sect. 3. in the 12. *ver.* are to be underſtood) but alſo *then* to have been done, *when he having* (as it follows in the 14. *ver.*) *blotted out the hand-writing of Ordinances* which was againſt us, *nayling it to his Croſſe*, and *having ſpoyled Principalities and Powers*, and got the victory, (namely, in his riſing againe) had *made a ſhew of them openly*, (in his aſcending to heaven) *triumphing over them* [ἐν αὐτῷ] *in himſelfe*, (as the Margent hath it) (of which words I ſhall farther ſpeak in the next Head) So as *then when Chriſt* did this in himſelfe, then were our ſins forgiven; then were we acquited with him, and triumphed with him; he doing all this in our ſtead, repreſenting us.

CHAP.

Chap. VII.

How all this, both the ſupport of our Faith, *and our* Juſtification *by* Chriſt's Reſurrection, *is ſealed up to us in Baptiſme. The* Concluſion. *How* Faith *may make uſe of Chriſt's Reſurrection in its pleas to* God.

And all this our communion wth Chriſt in his Reſurrection, both in reſpect of Sanctification (which the 6. of the *Rom.* holds forth) and of Juſtification, (which this place in the *Coloſſ.* holds forth) is lively (as both places declare) ſet out, and ſealed up to us, in the Sacrament of Baptiſme. *Rom.* 6. 3, 4. we are ſaid to be *buried with him in Baptiſme, &c.* and *Col.* 2. 12. *Buried with him in Baptiſme, wherein alſo you are riſen with him.* The eminent thing ſignified and repreſented in Baptiſme, is not ſimply the blood of Chriſt as it waſheth us from ſin; but there is a further repreſentation therein of Chriſts Death, Burial, and Reſurrection, in the Baptized's being firſt buried under water, and

Sect. 3. and then riſing out of it; and this not in a bare *conformity* unto Chriſt, but in a repreſentation of *a communion with Chriſt*, in that his Death and Reſurrection: Therfore it is ſaid, [*We are buried with him in Baptiſme:*] and, [*Wherein you are riſen with him:*] It is not ſimply ſaid, *like as* he was buried and roſe; but [*With him.*] So as our communion and *one-neſſe with him* in his Reſurrection, is repreſented to us therein, and not onely our conformity or likeneſſe unto him therein. And ſo Baptiſme repreſenteth this to us, that Chriſt having once in himſelfe ſuſtained the perſons of all the Elect in his Buriall and Reſurrection, that now upon the party himſelfe who is baptized, is perſonally, particularly, and apparently *re-acted* the ſame Part againe, in his Baptiſme; thereby ſhewing what his communion with Chriſt before was, in what was then done to Chriſt; that he then was buried with Chriſt, and roſe with him: and upon that ground, is now in this outward ſigne of Baptiſme, (as in a ſhew or repreſentation) both buried, and alſo riſeth againe.

And

And moreover, hence it is, that the *Anſwer of a good conſcience*, (which is made the inward effect of this Ordinance of Baptiſme, 1 *Pet.*3.21.) is there alſo attributed unto Chriſts *Reſurrection*, as the thing ſignified and repreſented in Baptiſme, and as the *cauſe* of that anſwer of a good conſcience: *Even Baptiſme* (ſaith he) *doth now alſo ſave us* (as being the Ordinance that ſeales up ſalvation) *not the putting away of the filth of the fleſh*, or the waſhing of the outward man; but *the anſwer of a good conſcience towards God*, [*By the Reſurrection of Jeſus Chriſt.*] To open theſe words: Our conſciences are that principle in us, which are the ſeat of the guilt of all the ſinnes of the whole man; unto whoſe Court they all come to accuſe us, as unto Gods Deputy: which Conſcience is called Good or Evill, as the ſtate of the man is. If his ſinne remain unpardoned, then as his eſtate is damnable, ſo his conſcience is evill: If his ſinnes be forgiven, and his perſon juſtified, his conſcience is ſaid to be good: Conſcience having its denomination from the mans ſtate, even as the Urine is called good or bad, Sect. 3.

Sect. 3. bad, as the ſtate of the mans body is healthfull or unſound, whoſe Urine it is. Now in Baptiſme, forgiveneſſe of ſinnes, and juſtification, being ſealed up to a believers faith and conſcience, under that lively repreſentation of his Communion with Chriſt in his Reſurrection: hence this is made the fruit of Baptiſme, that the good conſcience of a believer ſealed up in Baptiſme, hath wherewithall from thence to anſwer all the accuſations of ſinne, that can, or doe at any time come in upon him; and all this as it is there added, [*By vertue of the Reſurrection of Jeſus Chriſt:*] namely, in this reſpect, that his Communion with Chriſt in his Reſurrection, hath been repreſented in his Baptiſme as a ground of his faith, and of that *anſwer* unto all accuſations. So that indeed, the ſame thing that *Paul* ſayes by way of triumph and defiance to all accuſations, *Who ſhall condemne?* [*Chriſt is riſen*] the very ſame thing *Peter* here mentions, though not by way of Defiance, yet of a Beleevers Anſwer and Apologie, That if ſinnes doe come to condemne or accuſe, a good conſcience is ready to ſay, *Chriſt is*

is risen, and I was then *justified in him*; There is my Answer, which nothing in heaven or hell is able to reply unto. *This is the answer of a good conscience, by the Resurrection of Jesus Christ.* Sect. 3.

Now to crown this second Pillar of Faith with this *Corona* or Conclusion, by way of application or Direction to a believers faith, How to make use of Christs Resurrection in point of non-condemnation. You heard before, out of *Rom.* 6. that in respect of Mortification (as the Apostle there reasoneth) we may be truly said to have been *perfectly dead* to all *sinne* in Christs *dying unto sinne once*: and through his representing us therein as dying unto *sinne*, *in* and *with him*. So as although we be for the present but imperfectly mortified in our selves, yet when corruptions arise, the Apostle bids us help our selves against them by faith, [*reasoning*] our selves to stand wholly dead to sinne, when Christ dyed; and so to conclude from thence, that we shall one day be fully dead to sinne, because we then d'd perfectly dye in Christ unto it: which kinde of *reasoning* also God would have us use as a mot ve

Application.

How faith is to make use of this in pleading our *Justification.*

Sect. 3. motive (and of all motives that are in the Goſpell it is the ſtrongeſt) againſt any corruption when as it ariſeth; *Shall I that am dead to ſinne in Chriſt,* (and ſo am freed from it) *ſhall I live any longer therein? Ver.* 2. Now as God would have our faith make this uſe of our Communiou with Chriſt in his death, in point of *ſanctification*; juſt ſo, when guilt of ſinne ariſeth in thy conſcience to accuſe or threaten condemnation, [*reaſon*] thou thy ſelfe (as the Apoſtles word is in that other caſe) or *reckon thy ſelfe* (as our tranſlation hath it) *juſtified* in Chriſt, in his Juſtification, which was done at his Reſurrection. Yea, and ſeeing God would have thee uſe thy Communion with Chriſt in his Death, as an argument to move thee to mortifie ſinne, (bidding thee to reckon thy ſelfe dead to ſin in Chriſt) doe thou deſire him in like manner, to *reckon thee as juſtified* at Chriſts Reſurrection (for the ground of both is the ſame) and returne that as an argument to him, to move him *to juſtifie thee.* And this is that anſwer of a good conſcience which *Peter* ſpeakes of; this is the meaning of *Pauls* chal-

lenge,

lenge, *Who ſhall condemne? Chriſt is riſen.* Sect. 3.

And ſhould thy heart object, and ſay, But I know not whether I was one of thoſe that God reckoned juſtified with Chriſt when he aroſe: Then goe thou to God, and aske him boldly, whether he did not doe this for thee, and whether thou wert not one of them intended by him? Put God to it, and God will (by vertue of Chriſts *Reſurrection* for thee) even himſelfe [*Anſwer*] thy faith this queſtion, ere thou art aware; He will not deny it: And to ſecure thee the more, know, that however Chriſt will be ſure to look to that, for thee; ſo as that thou having been then intended, (as if thy heart be drawne to give it ſelfe up to Chriſt, thou wert) ſhalt never be condemned.

SECT.

SECT. IV.

FAITH ſupported by Chriſts ASCENSION, AND SITting at Gods right hand.

ROM. 8. 34.
Who is he that condemneth? It is Chriſt, [who is even at the right hand of God.]

CHAP. I.

A Connexion of this third Head with the two former: Shewing how it affords a farther degree of Triumph. *Two things involved in it:* 1. Chriſts Aſcenſion: 2. Chriſts power and authority in heaven.

I Come next to this third great Pillar and ſupport of Faith, *Chriſts* Being *at Gods right hand*: and to ſhew how the view and conſideration hereof may

may strengthen faith seeking justifi- Sect. 4.
cation, and pardon of sinne: *Who is he that condemneth? Christ is even at Gods right hand.*

In the opening of which, I shall keep to the begun method, both by shewing how *Justification* it selfe *depends* upon this, and the *evidence* thereof to us: both which the Apostle had here in his eye, and from both which our faith may derive comfort and assurance. And I meane to keepe punctually to the matter of *Justification* onely, as in the former.

These two latter that remain here in the Text, (*Christs sitting at Gods right hand*, and his *interceding for us*) are brought in here by the Apostle, as those which have a *redundant force* and prevalencie in them, for the *non-condemnation* of the Elect: that although the two former abundantly served to secure it, yet these two added to the former, doe make the triumph of faith more compleat and full, and us *more then Conquerors*, as it after follows. Nor doth this place alone make mention of Christs *sitting at Gods right hand* (which I now am first to handle) in *this* its *relation*, and

in-

Sect. 4. *influence* into our *Juſtification*, and the aſſurance of faith about it: but you have it to the ſame end, uſe, and purpoſe, alleadged by that other great Apoſtle, 1. *Pet.* 3. from the 18. to the 22. And if the ſcopes of theſe two Apoſtles in both places be compared, they are the ſame. *Here* the *Reſurrection* of Chriſt, and *his ſitting at Gods right hand* are brought in as the ground of this bold *challenge* and *triumph* of faith: and there, in *Peter*, is mentioned the *Anſwer or Plea of a good conſcience*, in a beleever juſtified, which it puts into the Court, and oppoſeth againſt all condemning guilts: (ſo it is called, *ver.* 21.) The Apoſtle alleadging *the Reſurrection of Jeſus Chriſt* as one ground of it, (*the anſwer of a good conſcience by the Reſurrection of Jeſus Chriſt:*) And then further to back and ſtrengthen this *Plea* or *Anſwer* of a good conſcience, the Apoſtle puts *his Aſcenſion and ſitting at Gods right hand* into the Bill, as further grounds confirming it, ſo it follows, [*who is gone into Heaven, and is at the right hand of God; Angells, and Authorities, and Powers, being made ſubject to him:*] *All which* the Apo-

ſtle

ſtle *here* expreſſeth in *one word* (as e- Sect. 4.
nough to carry it) that *Chriſt is even at Gods right hand.* The ſoule hath a ſufficient *anſwer* againſt condemnation, in *Chriſts death* and *Reſurrection*, full enough, though it ſhould ſtop there; yea, therein can faith *triumph*, though it went no further: for it can ſhew a full ſatisfaction given in his death, and that accepted by God for us; and Chriſt acquited, and we in him: Therefore faith (you ſee) comes to a [*rather*] there. But then, let it goe on, to conſider Jeſus *ſitting at Gods right hand*, and making *interceſſion* for us; and then faith will triumph and inſult over all accuſers, be more then a Conqueror; then it comes not to a *rather* onely, (as here) but to a [*much more*] *ſhall we be ſaved by his life*; thus *Rom.* 5. 10. And the meaning thereof is, that if his *death* had power to pay all our debts, and juſtifie us at firſt, then much more hath his *life* this power: So that his death is but the ground and foundation of our faith herein, and the loweſt ſtep of this ladder; but theſe other are the top and full triumph of faith therein. And our ſpirits ſhould riſe,

as

Sect. 4. as the Apoſtle here riſeth: Faith upon theſe wings may not onely fly above the Gun-ſhot of all accuſations, and condemners; but even cleane out of their ſight, and ſo far above all ſuch thoughts and feares, as it may reach to a ſecurity *that ſinnes are forgotten, and ſhall be remembred no more.* What *joy* was there in the Diſciples, when they *ſaw Chriſt riſen? Joh.* 20. Therefore in the *Primitive times*, it was uſed as a voice of joy: and to this day the Grecian Chriſtians ſo entertaine each other, at that time of the yeare, with theſe words, *The Lord is riſen*: your *Surety* is *out* of *Priſon*; feare not. But (as Chriſt ſaid in another caſe, ſo ſay I) what will you ſay, if you ſee your *Surety aſcended up to Heaven*, and that, *as far above Angels and Principalities* (as the Apoſtle ſpeakes, *Eph.* 1.) *as the Heavens are above the Earth?* will you not in your faiths and hopes proportionably aſcend, and climb up alſo; and have thoughts of pardon, as far exceeding your ordinary thoughts, as the *heavens are above the earth?* Therefore *firſt view* him as *aſcending into Heaven*, ere ever he comes to be at *Gods right hand*,

hand, and ſee what matter of triumph that will afford you; for that you muſt firſt ſuppoſe, ere you can ſee him at Gods right hand; and ſo is neceſſarily included, though not expreſſed here: But that place fore-quoted out of *Peter* (*1 Pet. 3.*) gives us both theſe two particulars included in it: 1. His *Aſcenſion*, [*Who is gone into heaven*;] And 2. his *power and authority there*, [*Is at Gods right hand, and hath all power and authority ſubject to him*;] and prompts both theſe, as fit matter to be put into a *good conſcience* its *Anſwer* and *Apologie* why it ſhould not be condemned: and therefore both may *here* as well come in *into faiths triumph*; and that as being intended alſo by the Apoſtle, and included in this one expreſſion. He ſpeaks with the leaſt, to ſhew what cauſe faith had to triumph for the leaſt expreſſion of it: his purpoſe being but to give a hint to faith, of that which comprehenſively containes many things in it, which he would have us diſtinctly to conſider for our comfort. Sect. 4.

CHAP.

CHAP. II.

Shewing first, what evidence *for our justification, Christs* Ascension *into Heaven affords unto our* Faith, *upon that* first *fore-mentioned consideration of his being a* Surety *for us.*

FIrst then to see what triumph his ascending into Heaven will adde unto our faith in matter of non-condemnation.

1. By considering what was the last action he did when he was to Ascend: *Blessing* his Disciples.

And herein, first there is not nothing in it to consider, *what he then did*, and what was his *last Act* when he was to take his rise, to fly up to Heaven. He *blessed his Disciples*, and therebyleft a blessing upon earth with them, for *all his elect*, to the end of the World: The true reason and minde of which blessing them, was, that he being now to goe to execute the eternall office of his Priest-hood in Heaven, (of which God had sworn, *Thou art a Priest for ever after the order of Melchisedec,*) As *Melchisedec* in the Type, *blessed Abraham*, and in him *all* the *faithfull* as *in his loins*, (there-

(therefore the Apoſtle ſaid that *Levi paid tithes unto Melchiſedec in Abrahams loines*; therefore he was bleſſed in his loines) ſo did Chriſt begin this *new and ſecond part* of *his Prieſthood*, with *bleſſing* the Apoſtles, and in them all the elect, to the end of the World. This was the *laſt* thing that Chriſt did *on earth*, yea this he did whilſt aſcending; *he was taken up whilſt he did it*: So *Luke* 24. 50, 51. And thus ſolemnly he now did this, to ſhew that the curſe was gone, and that ſinne was gone; and that action ſpeakes thus much, as if Chriſt himſelfe had ſaid it; *O my brethren* (for ſo he ſtyled his Diſciples, after his *Reſurrection*) I have been *dead*, and in dying made a *curſe* for you: now that *curſe* I have fully *removed*, and my Father hath acquited me, and you, for it: and now I can be bold to *bleſſe* you, and pronounce all your *ſinnes forgiven*, and your perſons juſtified. For that is the intendment and foundation of *bleſſing* [*Bleſſed is the man whoſe ſins are forgiven him*] and therefore that was the true meaning of his bleſſing them: which he reſerved thus as his laſt Act, to ſhew, how by his death he had redeemed

Sect. 4.

To ſhew the curſe was removed, and their ſinnes pardoned.

Sect. 4. deemed them from the curſe of the Law, and now going to *Heaven*, was able to *bleſſe* them with *all the ſpirituall bleſſings* that are *there*, and which Heaven can afford; for *Heavenly* they are called in that reſpect. *Epheſ.*1 4. And as in *Abraham* (bleſſed by *Melchiſedec*) all the faithfull were bleſſed; ſo, in theſe Apoſtles, all the elect to come are bleſſed. As when *God* individually *bleſſed Adam* and *Eve*, at the firſt Creation; yet he, *in them*, *bleſſed all* that were for ever to come of them: ſo Chriſt in bleſſing them, bleſſed us, and all *that ſhall beleeve*, *through their word*, to the end of the World. And that they were thus then to be conſidered, as common perſons, receiving this *bleſſing* for us all; appeareth by Chriſts words then uttered, [*I am with you to the end of the World*] (i. e. with you, and all your ſucceſſors, both Miniſters, and other believers) *Mat.*28.*ult.* And Chriſt herein did, as God did before him: When *God had done his work* of creation, He *looked upon all he had done, and ſaw that it was good, and he bleſſed it*: Thus did Jeſus Chriſt; now that *he had by that one offering, perfected for ever all the elect*, he

And in bleſſing his Apoſtles thus, he bleſſed all that ſhould believe in him.

he comfortably vieweth, and *pronounceth* it *perfect*, and them bleſſed; and ſo goes to *Heaven*, to *keep* and *enjoy* the *Sabbath* of all there. Sect. 4.

Now Secondly, let us *ſee him Aſcending*; and ſee what comfort that will alſo afford our faith, towards the perſwaſion of *Juſtification*. The Apoſtles ſtood *gazing* on him; and ſo doe you lift up your hearts to gaze on him by faith; and view him in *that act*, as he is paſſing along into Heaven, as *leading ſinne, hell, death, and devill in triumph*, at his Chariot wheels. And therewith let your faith *triumph*, in a further *evidence* of *juſtification*. Thus *Epheſians* 4. 8. out of the 68. *Pſalme*, *ver.* 18. the Apoſtle ſaith, *When he aſcended up on high* [*he led captivity captive:*] (to which Hebraiſme the Latine phraſe [*vincere victoriam*] to win a victory, doth anſwer) then *He led captive* all our *ſpirituall enemies* that would have captived us, they being now captived. Now *leading of captives* is alwaies after a perfect *victory*. And therefore, whereas at his *Death* he had *conquered* them, at his *Riſing* ſcattered them, now at his *Aſcenſion* he *leads them captive*: And ſo

A ſecond ſupport from the very Act of Aſcending.

How it was an act of Triumph over death, hell, ſinne, &c.

Sect. 4. that *Pſal.* in the Type, begins, *ver.* 1. *Let God* [*ariſe*] *and let his enemies* [*be ſcattered,*] *let them flee before him*: ſo at his *Reſurrection* they did: And then he aſcends in triumph (as here) in token of *victory*, [he is aſcended up on high, *ver.* 18.] he aſcends as *David* after his victory, up to Mount *Sion* (for the celebrating of which, that *Pſal* ſeemes to have been made by *David:*) this was the intended Type of Chriſts triumph at his Aſcenſion.

Two Acts of Triumph in it.

And two [*Actus triumphales*] *triumphing Acts* there were, here mentioned; 1. *Leading the captives* bound to his Chariot wheeles; as the manner of the Roman triumphs was, when the Conqueror went up to the Capitol; and other Heathens in *Davids* time; as *Achilles* led *Hector* captive, who tyed his feete to his Chariot-wheeles, and dragged him dead round about the walls of *Troy*: Now thus did Chriſt then deal with our ſinnes, and all other enemies. The *Second act is caſting abroad of gifts*, [*He gave gifts to men.*] It was the *cuſtome* at their triumphs to *caſt new Coins* (*miſſilia*) abroad among the multitude; ſo doth *Chriſt* throw the greateſt *gifts* for

for the good of men, that ever were given. Therefore, *who shall cond. mne? sins* and *devils* are not only dead, but *triumphed over.* Compare with this, that other place, *Colos.* 2. 15. *Having spoyled Principalities and powers, hee made a shew of them openly* [*triumphing*] *over them* [*in himselfe.*] So I reade it, and the Greeke beares it, and so it is in the margent varied: it is a manifest allusion unto the manner of *Triumphs* after victories among the *Romans*; even unto *two* of the most notable *parts* thereof; the first of spoyling the enemy upon the *place*, ere they stirred out of the field: and this was done by Christ on the Crosse, [*Having spoyled them first*] as ver. 14. hath it. He speaks it of the devills our enemies and accusers; they had all Gods threatnings in his Law, and the *Ceremoniall Law* (the *Bond* for our debt unto the *Morall Law*) to shew for it; in these lay the *power of the Devill* over us, that hee could boldly come to God and accuse us, and sue our bond; And therfore *Heb.* 2. 14. hee is said to have *the power of Death.* Now Christ first tooke away all his power, and spoyled him of all his en- Sect. 4.

Sect. 4. ſignes, weapons, and colours which he did on the place where the battaile was fought, namely, *on the Croſſe*; and *nailed our bond* thereto, and having paid the debt, left the bond canceld, ere he ſtirred off the Croſſe. But then having thus ſpoiled theſe enemies on the Croſſe, he further makes a *publique triumphall ſhew* of them in his owne perſon, which is a ſecond Act; as the manner of the *Roman* Emperors was, in their great Triumphs, to ride through the City in the greateſt ſtate and have all the ſpoiles carried before them, and the Kings and Nobles whom they had taken, they tyed to their Chariots, and led them as Captives: And this did Chriſt at *his Aſcenſion*; (for of *his triumphing* at his Aſcenſion, I take this *Triumph* in this Epiſtle to the *Coloſ.* to be underſtood; and ſo to be interpreted by that forecited 4. of the *Epheſians*:) He plainly manifeſting by this publique open ſhew of them at his Aſcenſion, that he had ſpoiled, and fully ſubdued them on the Croſſe. That which hath diverted Interpreters from thinking this of 2. *Col.* to have been the triumph of his Aſcenſion, hath been this, That the

the triumph is said to have been made [ἐν αὐτῷ] wch they interpret [*in it*] as if it referred to *the Crosse*, (mentioned *ver.* 14.) as the place of it; when as it may as well be translated [*in himselfe*] i. e. [*in his own power and strength*;] noting, how *he alone* did this, which *other Conquerors* doe not; they conquer not *in themselves*, and by themselves, which Christ did. And yet it was the Law, that if the *Roman Emperors* or *Generals* themselves took any thing in War, they had a peculiar honour to dedicate it in triumph more peculiarly: Now *Christ conquered in himselfe*, and therefore *triumphed in himselfe*, and himselfe *alone*. And thus it became our Redeemer (like another *Sampson*) not onely to *break* Sins bars, and fling off *Hell gates*, and come out of that Prison he was in; but as in signe of a *Trophie*, to take them on his *back*, and *carry* them up the hill, (as *Sampson* (the Type of him) did the gates of the City to an high hill) himselfe triumphantly carrying them on his own shoulders. Sect. 4.

Now did *Christ* then, who was your *surety*, thus *triumph*? then let your *faith triumph* likewise; for this was not

Sect. 4. only done by your *Surety*, but in *your ſtead*; ſeeing this [*for us*] here, is to be put to each thing mentioned. The Apoſtle cals for this at our hands here *We are more then Conquerors*, ſayes he, *ver.* 37.

A third ſupport to faith from Gods firſt entertainment of Chriſt when he came firſt to Heaven.

Then, thirdly, ſee him *entring into Heaven*; when he comes *firſt* to Court after this great undertaking; how doth God look on him? is God ſatisfied with what hee hath done? As (you know) when a Generall comes home, there uſeth to be great obſerving how the King takes his ſervice, as performed according to Commiſſion; Chriſt as a *Surety undertooke* for ſinners, fully to *Conquer* all our enemies; and God bade him look that he did it *perfectly*, or never ſee his face more: *Heb.* 5. Hee was to bee *perfect* through ſufferings, and thoſe ſufferings to bee ſuch *as to perfect us alſo*; *Heb.* 10. Now behold your *Surety* is like a *Conqueror entred Heaven*: Let that convince you, that he hath ſatisfied the debt, and performed his commiſſion to a tittle: God would never have ſuffered him to come thither elſe but as ſoone as ever his head had peept into Heaven, have ſent him down

That this is a further evidence that God is ſatisfied for ſin.

downe againe to performe the reſt; Sect. 4.
But God lets him enter in, and hee comes boldly, and confidently, and God lets him ſtay there: therefore be convinced, that he hath given God full ſatisfaction. Chriſt himſelfe uſeth *this argument*, as the ſtrongeſt that could bee brought to *convince the World*, that his *righteouſneſſe* (which hee had in his Doctrine taught them) was the *righteouſneſſe* which men were only to be *ſaved by*, *the* true *Righteouſneſſe of God* indeede. *John* 16.9.10. He *ſhall convince the world of righteouſneſſe*: that is, worke faith in the hearts of men, to beleeve and lay hold on my Righteouſneſſe, as the true Righteouſneſſe that God hath ordayned: and this *becauſe* (ſayes he) *I go to my Father*, and *you ſhall ſee me no more*: That is, by this *argument* and *evidence* it is, and ſhall be evinced, that I who undertooke to ſatisfie for ſinne, and to procure a perfect Righteouſneſſe, have perfectly performed it: and that it is a *righteouſneſſe* which Gods juſtice doth accept of, to ſave ſinners by; In that I after my death, and finiſhing this worke, will *aſcend* up to my Father, into *Heaven*, and keep my *ſtan-*

Sect. 4. *ding there*, and *you ſhall ſee me no more*: Whereas, if I had not fulfilled all righteouſneſſe, and perfectly ſatisfied God, you may be ſure there would be no going into Heaven for me, nor remaining there: God would ſend me down again to doe the reſt, and you ſhould certainly *ſee me* with ſhame *ſent back again*; but I *goe to Heaven, and you ſhall ſee me no more.*

CHAP. III.

Shewing what evidence *alſo Chriſts* ſitting at Gods right hand, *having been* our Surety, *affords to our faith for* Juſtification.

NOw then in the next place, for his *being*, or *ſitting at Gods right hand*, which is the ſecond particular to be ſpoken of. As ſoon as Chriſt was caried into Heaven, look, as all *the Angells fell* downe and *worſhipped* him; ſo his Father welcommed him, with the higheſt grace that ever yet was ſhewne; The words which he then ſpake, we have recorded, *Pſal.* 110. *Sit thou at my right hand, till I make thine*

thine enemies thy foot-ſtoole. You may by the way obſerve, for the illuſtration of this, How upon all the ſeverall parts of performance of his office, either God is brought in ſpeaking to Chriſt, or Chriſt to his Father. Thus when he *choſe* him *firſt* to be our Mediator, he takes an oath, *Thou art a Prieſt for ever after the order of Melchiſedec.* Again, when Chriſt came to take upon him our nature, the *words* he ſpake are recorded, *Loe I am come to doe thy will, a body haſt thou fitted me*: ſo *Heb.* 10. out of the 40. *Pſal.* Likewiſe when he hung upon the Croſſe, his words unto God are recorded, *Pſal.* 22. 1. *My God, my God, why haſt thou forſaken me?* In like manner, when he *roſe againe*, Gods words uſed then to him are recorded, *Thou art my Sonne, this day have I begotten thee*, *Pſal.* 2. (which place is expounded of the *Reſurrection*, *Acts* 13. 33.) which is as much as if he had ſaid, Thou never appearedſt like my Sonne till now; for whereas I chole a Sonne to be glorified with power and Majeſty, hitherto thou haſt appeared only as a *Son of man* [*Enoſh ſorry man*] hitherto *thou* haſt been made *ſinne*, and

Sect. 4

The welcome God gave Chriſt when he came to heaven. The words he firſt ſpake to him.

Sect. 4. and a *curſe*; not like my Son; but haſt appeared in the *likeneſſe of ſinfull fleſh*, and *of a ſervant* all beſmeared with blood; therefore this is the *firſt day* wherein I make account *I have begotten* thee; even now when thou firſt beginneſt to appeare out of that ſinful hue, and likeneſſe of ſinfull fleſh: now I owne thee for my Son indeede. And in him, hee owned us all, thus at his Reſurrection. And then laſt of all, when he comes into Heaven, the firſt word God ſpeakes to him is, Son, *ſit thou at my right hand*; thou haſt done all my worke, and now I will doe thine; (he gives him a *quietus eſt*) reſt here; *ſit here till I make* all thy enemies *thy foot-ſtoole*.

His ſitting own at Gods right hand, affords a double evidence.

And now, what ſay you, are ye ſatisfied yet, that God is ſatisfied for your ſins? What ſuperabundant evidence muſt this, Chriſts ſitting at Gods right hand, give to a doubting heart? It argues firſt that Chriſt for his part hath perfectly done his work; and that there is no more left for him to doe by way of *ſatisfaction*: This the word [*ſitting*] implies. Secondly, It argues that *God* is as *fully ſatisfied* on his part: this his *ſitting* [*at Gods right hand*] implies. For

For the *firſt*; The phraſe of [*Sitting*] doth betoken *reſt*, when *worke is fulfilled*, and finiſhed: Chriſt was not to returne, till hee had accompliſht his worke *Heb.* 10. The Apoſtle comparing the force and excellency of Chriſts Sacrifice, with thoſe of the Prieſts of the old Law, ſayes that *Thoſe Prieſts* [*ſtood*] *daily offering of Sacrifices, which can never take ſins away.* Their *ſtanding* implyed, that they could never make ſatisfaction ſo, as to ſay, *We have finiſhed it*: But Chriſt (ſayes he, *ver.* 12.) *after he had offered upone Sacrifice for ever*, [*ſate downe*] &c. Marke how hee oppoſeth their *ſtanding*, to his *ſitting downe*. He ſate as one who had done his work. Thus *Heb.* 4. 10. *He that is entred into his reſt* (ſpeaking of Chriſt, as I have elſewhere ſhewn) *hath ceaſed from his work as God from his.* Sect. 4.

1. That he had perfectly & compleatly performed all his work that was to be done by him for our juſtification.

Secondly, this his being at *Gods right hand*, as ſtrongly argues that God is ſatisfied: for if God had not been infinitely well pleaſed with him he would never have let him come ſo neere him; much leſſe have advanced him ſo high as *his right hand*. And therefore in that place even now cited

2. That God alſo accepted it, and was infinitely well pleaſed with it.

Sect. 4. cited, (*Heb.*10.*ver.*10.11. 2. compared with the former verſes) *this* is alledged as an *evidence* that (*Chriſt had for ever taken ſinnes away*, (which thoſe Prieſts of the Law could not doe, who therefore *often offered the ſame Sacrifice*, as *ver.*11.) That this *man, after he had offered one Sacrifice for ſinnes for ever* [*ſate downe on the right hand of God*] as thereby ſhewing (and that moſt manifeſtly) that hee had at that once offered up ſuch a ſatisfactory Sacrifice, as had pleaſed God for ever, and thereupon tooke up his *place* at Gods right hand, as an *evidence* of it; ſo poſſeſſing the higheſt place in Court. This *ſetting him* at Gods right hand, is a *token of ſpeciall* and higheſt favor. So *Kings*, whom they were moſt pleaſed with, they *did ſet* at *their right hands*, as *Solomon* did his *Mother*, 1 *Kings* 2.19. and ſo *Chriſt* the *Church* his *Queene*, *Pſal.*45.9. and it was a favor which God never after vouchſafed to any. *Heb.*1. *To which of all the Angels did hee ſay, Sit thou on my right hand?* Therefore *Phil.* 2. it is not onely ſaid that hee *exalted him*, but [*ſuperexaltavit*] *hee highly exalted him*, ſo as never any was exalted: for

for hee was *made thereby higher then the heavens.* Thus much for the firſt Head. Sect. 4.

CHAP. IV.

Demonſtrates in the ſecond place what influence *Chriſts* Aſcenſion *hath in a beleevers non-condemnation, upon that ſecond premiſed conſideration of Chriſts being a* Common perſon *for us. The ſecurity that Faith may have from thence.*

WE have thus ſeene what triumphing *evidence* and *demonſtration*, both Chriſts Aſcenſion, and ſitting at Gods right hand, doe afford us for this, that *Chriſt* being conſidered *as* our *Surety*, hath therefore undoubtedly ſubdued our enemies and ſins, & ſatisfied God. Let us now conſider further, what force, *efficacy* and *influence* theſe two (both his *Aſcending & ſitting at Gods right hand* as *an Head* and *Common perſon* for us) have in them towards the *aſſured* working and accompliſhment of the ſalvation of beleevers, his Elect; And from the conſideration of this which is a

ſecond

Sect. 4. ſecond Head, our faith may be yet further confirmed and ſtrengthened in its *confidence. Who ſhall condemne? It is Chriſt, that is at Gods right hand.* I ſhall take in (as in the former) both his *Aſcenſion* and *ſitting at Gods right hand.*

By conſidering,

1. And firſt for his *Aſcending*; conſider theſe two things in it which may uphold our confidence.

1. That the great end of his Aſcending and entring Heaven was to prepare a place for us, and bring us thither.

1. That *the great end* and purpoſe of that his *Aſcending*, the errand, the buſineſſe he Aſcended for, was *to prepare and provide a place for us*, and to make way for our comming thither. This he aſſures his Diſciples of, *Joh.* 14. 1. *In my Fathers houſe are many manſions*: I go to *prepare a place for you*: as *Joſeph* was *ſecretly* ſent before by Gods intendment to prepare a place in *Ægypt* for his brethren, whom Gods providence meant to bring after him: ſo more *openly* doth Chriſt *Aſcend* to heaven, *profeſſedly* declaring that to be his buſines, [*I go to prepare a place for you*] and it is my Fathers houſe (ſaith he) where I can provide for you & make you welcom. You heard before, what welcome God gave Chriſt, when hee firſt arived there, and what he ſaid to him, and Chriſt ſaid (as it were) again

to

to God : I come not alone, I have much company, many of my brethren and followers to come after (for it was the *declared* and avowed *end* of his comming *to prepare* a place *for them*) I prayed when I was on earth, *that where I am they might be alſo*; (*Johu* 17.) and now I am come hither, my traine muſt come in too; I am not compleat without them; If you receive me, you muſt receive them alſo, and I am come to take up lodgings for them. Thus the Captain of our *ſalvation*, (*being made perfect through ſufferings*, and then *crowned with glory and honour*, in *bringing of many Sons to Glory*; as *Heb.* 2. 10. of which company he was Captain) is brought in *ſaying* to God, *ver.* 13. *Behold I and the Children which God hath given me*, (he ſpeakes it, when brought to glory) *I am their Captain*, and they muſt follow me; *Where I am they muſt be*:) *Lo I am* here, and am not to come alone, but to *bring to glory all the Children which thou haſt given me*. They ſhall be all welcome (ſayes God) there is room enough for them, [*many manſions*:] ſo that we need not feare, nor ſay in our hearts doubting and deſpairing, *Who ſhall aſcend up to* Hea- Sect. 4.

Sect. 4. *Heaven for us, to bring* us thither? (as *Rom.*10.) Chriſt hath done it: That is the firſt thing, but that is not all.

2. That he entred in our very names and ſtead, took poſſeſſion in our right.

2. He *entred into Heaven in our very names*, and ſo is to be conſidered in that act as a *Common perſon*, (as well as in his Death and Reſurrection) and ſo repreſenting us, and alſo taking *poſſeſſion* in our right, and *we in him*; as a Guardian takes poſſeſſion for Heirs under age: *Heb.* 6.20. *the fore-runner is for us entred* into Heaven, the [*fore-runner for us*] that is, *our fore-runner*. A *fore-runner* is a fore-runner of followers, and of ſuch as ſtay not long behinde, and uſually goes before as a harbinger, to provide, and take up lodgings for them that are to come, and writes the names of thoſe who are to come, over the doores of ſuch and ſuch roomes, that they may not be taken up by any other. And ſo *Heb.* 12.23. the *names of the firſt borne* are ſaid to be *written in Heaven*, or enrolled there; And 1. *Pet.* 1. 5. their places or manſions in Heaven are ſaid to be [*reſerved for them*;] they ſtand empty as it were, yet taken up, ſo as none ſhall take them from them; their names and titles

titles to them being entred and *ſuper-ſcribed* And ſo he truly *entred* [*pro nobis*] *for us*, that is, in our ſtead, and in our names, as a *Common perſon*: and therefore the *High Prieſt* (in the Type) entred into the Holy of Holies, with all the *names of the Tribes* on his Breaſt: even ſo doth Chriſt with ours; even as a *Common perſon* in our names, thereby ſhewing that we are likewiſe to come after him: And this is more then ſimply to *prepare* a place; it is to *take poſſeſſion* of a place, and give us a *Right* thereto. Sect. 4.

So that your Faith, through this conſideration, may ſee your ſelves as good as in Heaven already; For Chriſt is entred as a *Common perſon* for you. Juſtification hath two parts; Firſt, *Acquittance* from ſinne, and freedome from *condemnation*; as here, *Who ſhall condemne?* And Secondly, *Juſtification of life*, as it is called *Rom.* 5. 18. that is, which gives title to eternall life: Now *dying* and *riſing* as a Common perſon for us, procures the firſt, ſets us perfectly enough in that ſtate of freedome *from condemnation*; But then, this *Chriſt his entring in o Hea-*

What comfort faith may derive from this.

We may behold our ſelves in heaven already.

Sect. 4. *Heaven*, as *a Common Perſon*, ſets us *farre above* that ſtate of Noncondemnation: it *placeth us in Heaven* with him. You would think your ſelves ſecure enough, if you were aſcended into Heaven. As *Heman* ſaid of his condition, that he was *free among the dead*, that is, he reckoned himſelfe (in his deſpaire) *free of the company* in Hell, as well as if he had been there; thinking his name enrolled among them, and his place taken up: ſo you may *reckon your ſelves* (as the word is, *Rom.* 6.) *free* of the *company of Heaven*, and your places taken up there; ſo that when you come to die, you ſhall goe to heaven as to your *own place*, by as true a title, though not of your own, as *Judas* went to Hell (which is called *his own place*, as (*Acts* 1.) the Apoſtle ſpeaks.) What a ſtart is this? how farre have you left below you pardon of ſinnes and non-condemnation? you are got above. How ſecurely may you ſay, *Who ſhall condemne? Chriſt hath aſcended, and entered into Heaven.* This is the firſt branch of the ſecond Head: *The influence* that Chriſts Aſcenſion hath into our juſtification and ſalvation.

CHAP.

Chap. V.

Demonſtrateth in like manner what influence *Chriſts* ſitting at Gods right hand *hath into our Juſtification, upon that ſecond conſideration, of his being* a Common perſon. *And the ſecurity faith may have from thence.*

THe conſideration of his *ſitting at Gods right hand*, may, in reſpect of *the influence* that it muſt needs have into our ſalvation, yet adde more *ſecurity* unto our *Faith*; if we either conſider the *power* and *authority* of the *place* it ſelfe, and what it is to ſit *at Gods right hand*; Or ſecondly, the *relation, the perſon* he beares and ſuſtains in his *ſitting* there, even of a *Common perſon*, in our right. And both theſe being put together will adde ſtrength mutually each to other, and unto our faith; both to conſider, *how great a prerogative* it is to ſit at Gods right hand, and *what* ſuch a one as ſits there hath power to doe; and then that *Chriſt* (who is inveſted with this power,

By conſidering 2 things.

Sect. 4. er, and advanced to it,) he *poſſeſſeth* it all *as our Head*, and in *our Right*, as a *Common perſon* repreſenting us.

1. Conſider the *prerogatives of the place* it ſelfe; they are two:

§. 1. 1. *Soveraigny of Power*, and *Might*, and *Majeſty*.

2. *Soveraignty of authority* and *judgment*: either of which may ſecure us from non-condemnation.

1 The prerogatives of the place, which are two.

1 Soveraignty of Majeſty and power.

1. Soveraignty of power and might: this the phraſe [*ſitting at Gods right hand*] implies, *Mat.* 25. 64. where Chriſt himſelfe expoundeth the purport of it; *Hereafter you ſhall ſee the Sonne of man ſitting on the right hand* [*of power*:] And ſo 1 *Epheſ.* 20. 22. this is made the priviledge of Gods *ſetting him at his right hand*, *ver.* 20. that *he hath put all things under his feet*, *ver.* 22. A phraſe importing the higheſt ſoveraignty and power, not uſed of any Creatures, Angels, or men; none of them have other things *under their feet*, (*i. e.*) in ſo low a ſubjection as to be their vaſſals; eſpecially, not [*all*] *things*; and therefore by that very phraſe, *the putting all things under his feet*, the Apoſtle argues in that 2. to the *Heb.* that *that man* of whom *David*

All things committed to him.

vid in the 8. *Pſal.* (there cited by him) had ſpoken, was no other but Chriſt, not *Adam*, nor the *Angells*; for to neither of theſe hath God ſubjected *all things*, *ver.* 5. but to *Chriſt* only *ver.* 8. who *ſits in the higheſt Throne of Majeſty*; And to make his ſeat the eaſier, hath a world of *enemies made his foot-ſtoole*, even *all his enemies*, (ſo *Pſal.* 110.) which is the higheſt triumph in the world. Now to what end hath God committed this power to him, but that himſelfe may be his own Executor and Adminiſtrator, and performe all the Legacies which he made to thoſe whom he dyed for? as the expreſſion is *Heb.* 9. 15, 16, and 17. *verſes*, that none of his heirs might be wronged. Fairer dealing then this could there ever be, nor greater ſecurity given to us. This to have been Gods very end of inveſting *Chriſt* with this ſoveraigne power, is declared by Chriſt himſelfe, *John* 17. 2. *Thou haſt given him power over all fleſh, that he ſhould* give *eternall life to as many as thou haſt given him*: And accordingly at his *Aſcenſion*, to comfort his Diſciples in the fruit of their Miniſtery, *Matth.* 21. 18. he ſayes, *All power is given*

Sect. 4.

Which power God hath committed to him to ſave his Elect.

to

Sect. 4. *to me in Heaven and in Earth.* What holy confidence may this breed in us? *He is at Gods right hand*, and *we are in his hands*, *John* 10. 28. and *all his Enemies are under his feete*, *Who then can pull us out? Revel.* 1. 18. saies Christ, *I have the Keyes of Hell and Death.* The *Key* is still taken in the Scripture phrase the Ensigne of *power* and *authority.* Now Christ hath, both, the *Keyes* of *Death*, the postern gate out of this world; and of *Hell*, even of the broad gates of that eternall prison; So as none of his can be fetched out of this world by Death, but Christ he must first open the *doore*; much lesse, can any goe to Hell without his warrant. Yea, *Matth.* 16. 19. He hath *the Keyes of the Kingdome of Heaven* also, to open to whom he will. By his *Resurrection*, we may see and rest assured, that he hath the *keyes of Death* and *Hell*, (for he unlockt the doores, and came out from thence) and by his *Ascension* and *sitting at Gods right hand*, that he hath the *keyes of Heaven*, whose doore he hath unlockt, and now set open. What need we then fear *Hell*, when Christ our Redeemer hath the keyes of it?

What security this affords.

Se-

Secondly, to ſit at Gods right hand imports *all judgement to bee committed to him*: for *ſitting* was a poſture of *Judges*; a phraſe uſed to note out their authority. So *Prov.* 20.8. *A king that* [*ſitteth*] *on the throne of judgement, ſcattereth the wicked with his eyes*: and ſo doth Chriſt his and our enemies. See what Chriſt ſayes, *John.* 5.21.22. *The Sonne of man raiſeth up whom he will*; *for the Father* [*judgeth*] *no man, but* [*hath committed all judgement*] *to the Sonne.* Now if he who loved us ſo, and dyed for us, be the *Judge* himſelfe, then *Who ſhall condemne? Chriſt ſits on Gods right hand.* This is the very inference that after followeth, *ver.* 24. of that 5. *chap.* of *John*, *He that beleeves ſhall not come into condemnation*: Chriſt utters it upon his having ſaid he had *all judgement committed to him*, in the foregoing *ver.* 22. on purpoſe that he might from that conſideration aſcertain Beleevers of their *non-condemnation*. For what need wee feare any under officers, when we have the Judge thus for us? Sect. 4. 2. Prerogat. Al judgment & authority committed to him.

§. 2.

But then (in the laſt place) add that ſecond particular mentioned to all theſe, that Chriſt *ſits there* as *an Head*, 2. Particular both which being his, as he is an head to his Elect.

Sect. 4. as a *Common perſon*, for us. Firſt as an *Head*; ſo *Eph.*1. when the Apoſtle had ſo hyperbolically ſet forth his *power*, of being advanced *unto Gods right hand*, *ver.*21. *farre above all Principalities and powers, and above every name that is named, not only in this world, but that which is to come*; and how God *hath put all things under his feete*: hee adds, and [*hath given him to bee head over all things* to the *Church.*] Obſerve now, hee is ſaid to ſit there *over all* things, not in his *owne pure perſonall right* ſimply, as it is his *inheritance*, as he is the Son of God, (as *Heb.*1.*ver.*3. 4. 5. it is affirmed of him) but he ſits thus over all as a *Head to the Church.* That ſame [*over all things*] comes in there, betweene his being a [*Head*] and [*to the Church,*] on purpoſe to ſhew, that he is *ſet over all, in relation to his Church*: So that we ſee, that our relation is involved, and our right included in this exaltation of his, and ſo put into His Commiſſion; for this prerogative is there ſaid to be *given him.* Hee ſits not ſimply as a *Son*, but as an *Head*; and he ſits not as an *Head* without a *Body*, and therfore muſt have his members up to him:

Wherfore

Wherefore in the next *ver.* it is added, Sect. 4.
Which is his body, yea, his fulneſſe: ſo as Therefore he muſt have all his members up to him.
Chriſt is not compleat without all his Members, and would leave heaven, if any one were wanting; It were a lame maimed body, if it wanted but a toe. Chriſt is our *Element*, and he being aſcended, wee are ſparks that fly upwards to him. He took our *Fleſh*, and carried it unto heaven, and left us his *Spirit* on earth, and both as pawns and earneſts that we ſhould follow.

Nay farther yet, he is not only ſaid to ſit as our Head, but we are alſo ſaid to *ſit together with him*: That is, made the up-ſhot of all in the next Chapter *Epheſ.* 2. 6. So that as wee *aroſe* with him, (He being conſidered as a Common perſon) and *aſcended* with him, as was ſaid; So yet farther, we *ſit together with him in the higheſt heavens*, (as there) ἐν τοῖς ἐπουρανίοις [*in ſupercoeleſtibus*] *in his exalted eſtate above the heavens*, (as is the meaning of that phraſe:) not that *Chriſts being at Gods right hand* (if taken for that *ſublimity of power*) is communicable to us; that is Chriſts prerogative only: So *Heb.* 1. 5. *To which of all the Angels did he ever ſay, Sit thou at my right hand?* Eſpecially ſeeing he ſits as repreſenting them, and they ſit together with him.

How to ſit at Gods right hand is Chriſts prerogative alone.

Sect. 4. *hand*? Yet ſo, as his *ſitting in heaven*, as it is indefinitely expreſſed, is underſtood to bee as in our right and ſtead, and as a Common perſon; and ſo is to aſſure us of *our ſitting* there with him, *in our proportion*. So *Rev.* 3. 21. it is expreſly rendred as the minde and intendment of it, *Him that overcommeth, I will grant to ſit with mee in my throne, even as I alſo am ſet downe with my Father in his throne.* There is a *proportion* obſerved, though with an *inequality*: *we* ſit on *Chriſts Throne*, but *Hee* only on his *Fathers Throne*: that is, *Chriſt* onely ſits at *Gods right hand*; but *wee* on *Chriſts right hand*: And ſo the *Church* is ſaid to be at Chriſts *right hand*, *Pſalme* 45. 9. Yea further, (and it may afford a farther comfort to us in the point in hand) this repreſents, that at the latter day *wee* ſhall ſit as *Aſſeſſors* on his *Judgement ſeate* to judge the World with him. So *Mat.* 19. 28. and *Luke* 22. 30. *When the Son of man ſhall ſit in his glory ye ſhall ſit upon* 12 *Throwes, judging the Tribes of Iſrael.* So as this *our ſitting* with him is ſpoken in reſpect to *Judgment*, & to *giving the ſentence* of it; not a ſentence ſhall paſſe without your votes

yet, now wee may be ſaid to ſit in his Throne.

And repreſents our ſitting at the latter day as Judges with him.

votes: So as you may by faith not only look on your ſelves, as already in heaven, ſitting with Chriſt, as a Common perſon in your right; but you may look on your ſelves as Judges alſo. So that if any ſinne ſhould ariſe to accuſe or condemne, yet it muſt be with your votes. And what greater ſecurity can you have then this? for you muſt condemne your ſelves, if you be condemned: you may very well ſay, *Who ſhall accuſe? Who ſhall condemn?* for you will never pronounce a fatal ſentence upon your own ſelves. Sect. 4.

And ſo if we be condemned it muſt be with our owne votes and conſent.

As then *Paul* triumphed here, ſo may wee; for at the preſent wee ſit in heaven with Chriſt, and have all our enemies under our feete. As *Joſhuah* made his ſervants ſet their feete on the necks of thoſe five Kings; ſo God would have us by *faith* to doe the like to all ours; for one day wee ſhall doe it. And if you ſay, *We ſee it not*; I anſwer, as *Heb.* 2. the Apoſtle ſaith of Chriſt himſelfe, [*Now we ſee not yet*] *all things put under him*, v. 8. [Now not under him] (for he now *ſits in heaven*, [and *expects*] by faith, *when his enemies ſhall be made his foote-ſtoole*, as *Heb.* 10. 12, and 13 ver.) [*but we ſee*] (for

The triumph of faith thereupon.

Sect. 4. the preſent) *Jeſus crowned with glory and honour, ver.* 9. and ſo may be ſure that the thing is as good as done; and we may, in ſeeing him crowned, ſee our ſelves *ſitting with him*, and quietly wait and *expect* (as Chriſt himſelfe doth) till all be accompliſhed, and our ſalvation finiſhed and fully perfected.

His Interceſſion now remaines only to be ſpoken of, which yet will afford further conſiderations to ſtrengthen our Faith. His *ſitting at Gods right hand* notes out his *power over all, from God*: But his Interceſſion, *all power and favour with God* for us; ſo as to effect our ſalvation for us, with Gods higheſt contentment and good will, and all yet further to ſecure us. *Who ſhall condemn, &c.*

SECT.

SECT. V.
The triumph of faith from Chriſts INTERCESSION.

ROM. 8. 34.
Who alſo maketh interceſſion for us.

CHAP. I.
A connexion of this with the former: and how this addes a further ſupport. Two things out of the Text propounded to be handled. Firſt, The concurrency *of influence that Chriſts interceſſion hath into our Salvation. Secondly, The* ſecurity *that Faith may have there-from for our* Juſtification.

WE have ſeene Chriſt *ſitting at Gods right hand* as a Judge and King, having all authority of ſaving or condemning, in his own hands; and having all power in Heaven and Earth,

Sect. 5. to give eternall life to them that beleeve : And the confidence that this giveth us.

Let us now come to his *Interceſſion*, and the *influence* which it hath into our *Juſtification* and ſalvation; which as it ſtrikes the *laſt* ſtroake to make all ſure; ſo, as great a ſtroake as any of the former : therefore (as you have heard) that there was an *Allſufficiency in his Death* [*Who ſhall condemne? it is Chriſt that died:*] a *Rather* in his Reſurrection, [*yea rather is riſen again:*] *a much rather* [πολλῷ μᾶλλον] that he *lives* and is at *Gods right hand*; *Rom.* 5. 10. The Apoſtle riſeth yet higher to an εἰς τὸ παντελὲς [*a ſaving to the utmoſt*] put upon his *interceſſion*, *Heb.* 7. 25. *Wherefore he is able to ſave to the utmoſt, ſeeing he ever lives to make interceſſion.* So that if you could ſuppoſe there were any thing which none of all the former three could doe or effect for us, yet his interceſſion could doe it to the *utmoſt* ; for it ſelfe is the uttermoſt and higheſt : If *money* would purchaſe our Salvation, his *Death* hath done it, which he laid down as a price & an equivalent ranſom, (as it is in 1 *Tim.* 2, 6.) If *power* &

authority

authority would effect it, his *ſitting* at Sect. 5.
Gods right hand, inveſted with all power in heaven & earth, ſhall be put forth to the utmoſt to effect it. If *favor* & intreaties added to all theſe (which oft times doth as much as any of thoſe other) were needfull, he will uſe the utmoſt of this alſo, and for ever make *interceſſion*. So that if Love, Money, or Power (any of them, or all of them) will ſave us, we ſhall be ſure to be ſaved, *ſaved to the utmoſt* [εἰς τὸ παντελὲς] all manner of waies, by all manner of meanes; ſaved over and over.

For the cleering of this laſt generall head, The *Interceſſion of Chriſt*, (and the *influence* and *ſecurity* it hath into our *faith* and *juſtification*) I ſhall handle two things, and both proper to the Text.

Firſt, Shew *how* unto all thoſe other fore-mentioned *Acts* of *Chriſt* for us, this of *Interceſſion alſo* is to be added by him for the effecting our ſalvation, and the ſecuring our hearts therein. This that particle [*Alſo*] in the Text calls for; *Who alſo maketh interceſſion for us.*

Secondly, to ſhew the ſecurity that faith may aſſume & fetch from this in-

Sect. 5. terceſſion, of Chriſt, or his *praying* for us in heaven; *Who ſhall condemne? it is Chriſt, that maketh interceſſion for us.*

Chap. II.

The firſt Head explained by two things. Firſt, Interceſſion one part of *Chriſts* Prieſthood, *and the moſt* excellent *part of it.*

TOwards the Explanation of the firſt of theſe, two things are to be done.

Firſt, To ſhew how great, and neceſſary, and how excellent a part of Chriſts Prieſthood, his *Interceſſion* and *praying for us* in heaven is.

Secondly, To ſhew the peculiar influence that Interceſſion hath into our ſalvation; and ſo the reaſons for which God ordained this work of *Interceſſion* for us, and that in heaven, to be added to all the former.

For the firſt, I will proceed therein by degrees.

Firſt, It is one part of his Prieſthood. You muſt know, that Chriſt is not entred into heaven ſimply as a *forerunner*, which hath been explained, to take

take up places for you, but as a Prieſt alſo, *Made a Prieſt after the order of Melchiſedec*; which is more then ſimply a *Fore-runner*. Yea, his ſitting at Gods right hand is not only as a *King* armed with power and authority to ſave us, but he *ſits* there as a *Prieſt* too; Thus *Heb.*8. 1. *We have ſuch an High-Prieſt who is ſet down at the right hand of the Majeſty on high.* Sect. 5

In the old Levitical Prieſt-hood, the High-prieſts office had two parts, both which concurred to make them High-Prieſts. Two parts of the High Prieſts office.

Firſt, Oblation, or offering the Sacrifice.

Secondly, Preſentation of it in the Holy of Holies, with Prayer and Interceſſion unto God, to accept it for the ſinnes of the people. The one was done *without*, the other *within* the Holy of Holies. This you may ſee in many places, eſpecially *Levit.16.* 11, 15, 16. where you have the Law about the High-prieſts entring into the Holy of Holies; he was not to come into the Holy place, till firſt he had offered a Sacrifice for himſelfe and the people, *ver.* 11. and 15. and this *without*. Then ſecondly, when he had offered it, he

Sect. 5. he was to enter with the bloud of it into the Holy of Holies; and ſprinkle the Mercy-ſeat therein with it, *ver.* 14, 17. and to goe *with Incenſe*, and *cauſe a cloud to ariſe* over the Mercie-ſeat: And this you have alſo, *Heb.* 13. 11. it is ſaid, that *The bloud of thoſe beaſts that were burnt without the camp, was brought into the Sanctuary by the High-Prieſt*: And in that 16. of *Levit.* you ſhall finde the *Atonement* made as well by the *bloud*, when brought into the Holy place, *ver.* 16. as by the *killing of the beaſt*, *ver.* 11. Both theſe were acts of the High-prieſthood for Atonement.

And this was done in a Type of the Prieſtly office of Chriſt, and the parts thereof: So *Heb.* 9. 23. he calls all thoſe tranſactions under the Ceremoniall Law, the [*patterns*] *of things heavenly*; inſtancing in this part of Chriſts office, *ver.* 24. *For Chriſt* (ſaies he) *is not entred into the Holy places made with hands*, (as that was) *which are* [*the figures of the true,*] *but into Heaven it ſelfe, to appeare in the preſence of God for us.* Now then in anſwer to this Type, there are two diſtinct parts of Chriſts Prieſt-hood.

First,

Sect. 5.

First, the *offering himſelfe a Sacrifice* up to death, as *Heb.* 9. 26. which anſwers to the killing of the Sacrifice *without the Holy of Holies*; for anſwerably he was crucified *without the City*, *Heb.* 13. 12.

1. Chriſt offering up himſelfe.

Secondly, he *carried* this his *bloud* into the *Holy of Holies*, namely, the *Heavens*, *Heb.* 9. 12. where he *appears*, *ver.* 24. and there alſo *prayes* in the force of that bloud. And the Type of thoſe prayers was that *cloud of Incenſe* made by the High-Prieſt; ſo it is expreſſely interpreted, *Rev.* 8. 3. &c. The Angell Chriſt is ſaid to have had *much Incenſe, to offer it with the prayers of all the Saints*; Which Incenſe is his own prayers in heaven, which he continually puts up when the Saints pray on earth, and ſo perfumes all their prayers, and procures all bleſſings for them.

2. Entring in to the *Heavens* to *interceede.*

Both theſe parts of his Prieſthood the Apoſtle *John* mentions in his firſt Epiſtle, *Chap.* 2. *ver.* 2. where, as he cals Jeſus Chriſt a *propitiation for our ſinnes*, (that is, an *Oblation*, or *Sacrifice* offered up for us:) ſo likewiſe he cals him our *Advocate*; both going to make up this his office. And indeed,

Both proved

this

Sect. 5. this latter of Interceſſion, and bringing his bloud into the Holy of Holies (or heaven) is but the ſame action continued. That bloud which he offered with teares and ſtrong cryes on the Croſſe, (where he likewiſe interceded,) the ſame blood he continues virtually to offer up with prayers in the heavens, and makes Atonement by both; onely with this difference: *On earth* though he *interceded*, yet he *more eminently offered up* himſelfe; *In heaven*, he more eminently intercedes, and doth but *preſent that Offering.*

Without Interceſſion he had not been a perfect Prieſt.

Secondly, this was ſo neceſſary a part of his Prieſt-hood, that without it he had not been a *compleat Prieſt.* Thus *Heb.* 8. 4. *If he were on earth, he ſhould not be a Prieſt*; That is, If he ſhould have abode on earth, he ſhou'd not have been a *compleat Prieſt. Paul* ſaith not, that if he had offered that his ſacrifice on earth, he had not been a Prieſt, for that was neceſſary; but that if he had ſtaid ſtill on earth, after he had offered it, he had not been a Prieſt, that is, a perfect Prieſt; for he had then left his office imperfect, and had done it but by halves, ſeeing this other part of it (the work of interceſſion)

ceſſion) lay ſtill upon him to be acted in heaven. Thus the High-Prieſt, his Type, if he had onely offered Sacrifice without the Holy of Holies, had not been a perfect High-Prieſt; For to enter into the Holy of holies, and to act the part of a Prieſt there, was the proper, peculiar work of *the High-Prieſt*, as ſuch. Which ſhews, that Chriſt had not been an High-prieſt, if he had not gone to heaven, and Prieſted it there too, (as I may ſo ſpeak) as well as upon earth. Yea, if Chriſt had not gone to heaven, and were not now become a Prieſt there, then the Leviticall Prieſt-hood were ſtill in force, and ſhould yet ſhare the honour with him; and the High-prieſt muſt continue ſtill to goe into the Holy of holies. To this purpoſe you may obſerve, that ſo long as Chriſt was on earth, though riſen, the Types of the Law held in force, and were not to give way, till all the truth ſignified by their Miniſtery was fully accompliſht; and ſo, not untill Chriſt was gone into heaven as a Prieſt, and there had begun to doe all that which the High-prieſt had done in the Holy of holies, and

Sect. 5.

This the peculiar worke of the High-Prieſt, who was in this Chriſts type.

as

Sect. 5. as his Type fore-ſignified. And this is plainly the meaning of what followes (in that *Heb.*8. *ver.*4.) as the reaſon or demonſtration why that Chriſt ſhould not have been a Prieſt, if he had not gone to heaven, (not only as a King, but as a *Prieſt* too, as he affirmed, *ver.*1.) *Seeing* (ſayes he) *that there are Prieſts upon earth, that doe offer gifts according to the Law.* The force of the Reaſon lyes thus: There are already Prieſts, and that of a Tribe he was not of, that *offer gifts on earth*, before he came into the world. And therefore if that had beene all his Prieſt-hood, to be a *Prieſt on earth*, they would plead poſſeſſion before him, having been Prieſts before him. And then he further backs his reaſon by this, that *theſe Prieſts ſerved* (as it follows *ver.* 5.) *unto the example and ſhadow of heavenly things.* And therefore it is onely a *reall* Prieſt-hood in Heaven which muſt put them out of place; and till ſuch a Prieſt-hood comes, they muſt ſerve ſtill, for the *truth* (which theſe ſerved to ſhadow out) is not till then fulfilled. This you have alſo, *Ch.* 9.8. *The firſt Tabernacle was to ſtand* (till) *a Prieſt went into Heaven,*

Heaven, and did act that office there; So that if Chriſt will be a *Prieſt alone*, he muſt become a Prieſt interceding in Heaven; or elſe High-prieſts muſt come up again, and ſhare that office with him, and ſo he ſhould as good as fall from his office, and loſe all that he had done. Sect. 5.

Yea, thirdly, *this part* of his Prieſthood is of the two the more eminent, yea the *top*, the *height* of his Prieſthood; And this is held forth to us in the Types of both thoſe *two orders* of Prieſthood that were before him, and figures of him, both that of *Aaron*, and *Melchiſedec*: 1. This was typified out in that Levitical Prieſthood of *Aaron* and his fellowes; The *higheſt ſervice* of that office, was the going into the *Holy of Holies*, and making an *atonement* there; yea, this was the height of the High-prieſts honor, that he did this alone, and did conſtitute the *difference* between *him (as he was High-prieſt)* and *other Prieſts*; For they killed and offered the ſacrifices without as well as he, every ordinary Prieſt did that; But none but the *High-prieſt* was to approach the Holy of Holies with bloud, and this *but*

once

Sect. 5. *once a yeere.* Thus *Heb.* 9. 6, 7. *The Prieſts* (namely thoſe inferiour Prieſts) *went alwayes* (that is, daily, morning and evening) *into the firſt Tabernacle,* (or Court of Prieſts, which was without the Holy of holies) *accompliſhing the ſervice of God*; namely, that offering of the daily ſacrifice: *But into the ſecond* (namely, the Holy of holies) *went the* [*High-Prieſts*] *alone every yeere*: So then this was that high and tranſcendent prerogative of that *High-prieſt* then, and which indeed made him *High-prieſt*: and anſwerably, the highth of our High-prieſts office (although he alone alſo could offer a ſatisfactory ſacrifice, as the Apoſtle ſhews, *Heb.* 9. and 10. yet comparatively) lay in this, that he entred into the heavens by his bloud, and is ſet down on the Majeſty on high, and in the vertue of his ſacrifice there doth intercede. I know but one place that calleth him the *Great High-Prieſt*, (higher by farre then *Aaron*) and that is *Heb.* 4. 14, 16. And then it is in *this* reſpect, that *he is paſſed into the Heavens*, as it follows there.

2. The excellency of this part of his Prieſthood was likewiſe typified out by

by *Melchisedechs* Priesthood, which Sect. 5.
the Apostle argueth to have beene much more excellent then that of *Aarons*, in as much as *Levi*, *Aarons* Father, payed Tythes to this *Melchisedech* in *Abrahams* loyns. Now *Melchisedech* was his type, not so much in respect of his oblation, or offering of *Sacrifice*, (that work which Christ performed *on earth*) but in respect of that work which he [*for ever*] performs in *heaven*: therefore that same clause (*for ever*) still comes in, in the quotation and mention of *Melchisedechs* Priesthood in that Epistle; because in respect of that his continuall intercession in Heaven, *Melchisedech* was properly Christs type. And accordingly you may observe, *Psal.* 110. when is it that that speech comes in, [*Thou art a Priest for ever after the order of Melchisedech*] but then, when God had him *sitting at his right hand*, *ver.* 1. So that as the transcendent excellency of *Christs* Priesthood was typified out by *Melchisedechs* rather then *Aarons*, as being the better Priesthood of the two; so this, the most excellent part thereof, was typified out thereby, namely, that which Christ

Sect. 5. Christ for ever acteth in Heaven.

This the chiefe argument of the epistle to the *Heb.*

And 3. To confirm this, you shall find *this* to bee made the *top notion of this Epistle to the Heb.* and the scope of it chiefly to discourse of Christs eternal Priesthood in heaven; and to shew how therein *Melchisedec* was a type of him. This is not only expressed both in *Heb.*7.21.25. where this same [*for ever*] is applied to his Intercession, *ver.* 25. but more expressly in *Chap.* 8. 1. where the Apostle puts the emphasis upon this part of his Priesthood, saying, *That of the things which wee have spoken, or which are to be spoken,* (for the word ὅτι τοῖς λεγομένοις will beare either) *this is* (saith he) *the summe* or *argument* of all: the word is κεφάλαιον, & signifies as well *the head, the chief, the top* of all, and above all, as it doth the sum of all: And what is it that he thus professeth to be both the main subject and argument of this Epistle, and the top and eminent thing in Christ he intends to discourse of? It follows, That *We have* [*such an high Priest*] *as is set down at the right hand of the throne of the Majesty in the heavens.* And of the *Priestly office* he alone discourseth both *before* and *after*; and in the following verses

verſes calleth his Miniſtery or *office* (in reſpect to this) *A more excellent Miniſtery, ver. 6. he being ſuch a Prieſt as was higher then the heavens*, as hee had ſet him out in the latter part of the former *Chap.* And therfore you may obſerve, how in his Preface to this Epiſtle to the *Heb. c. 1. v. 3.* he holds up this to our eye, as the argument of the whole, ſaying, *When hee had by himſelfe purged our ſinnes, hee ſate downe on the right hand of the Majeſty on high.* Sect. 5.

Yea, to conclude this, *All* his *Prieſthood* would have been ineffectuall, if he had not acted the part of a Prieſt in heaven, by *Interceſſion* there: for by his death he did but begin the execution of his office; in heaven hee ends it: and if he had not fulfilled his office in both, the worke of our ſalvation had not been fully perfected: it was therfore as neceſſary as oblation it ſelfe. Not but that his *Death* was a perfect oblation; it was *perfect for an oblation*, to which *as ſuch* nothing can be added. There needed no more, nor any other price to bee paid for us; *by that one offering* hee *perfects us for ever*; as *heb. 10. 14. and became himſelfe perfect thereby, heb. 5, 9.* And *Cap. 6. v. 12.*

His oblation elſe would have been ineffectuall.

By

Sect. 5. *By his own bloud he entred into the holy place, [having obtained] eternall redemmption for us.* Marke how before he entred by his bloud into heaven, he had fully [*obtained*] a redemption, and that *eternall*, that is, for ever sufficient; which done, he became through his Intercession in heaven, *an applying cause* of eternall salvation, as *Heb.* 5. 10, 11. hath it. So that as in his death he paid the full summe we owed; unto which payment nothing can be added, (no not by himselfe, though he would come and dye againe; it was made at that [*once*] as *perfect* (that is, *for an oblation*) as ever himselfe could make:) But yet still by Gods ordination there remained *another* further *action* of another kinde, that was to be added to this of oblation; and that is *Intercession*, or *praying* for us in *heaven*: otherwise our salvation by his death were not perfected; for if his Priesthood be imperfect, our salvation then must needs be so. The presenting of that his Sacrifice in heaven, was the *consummation of his Priesthood*; and the performance of that part there, the *perfection of it.*

CHAP.

CHAP. III.

The ſecond: *The ſpeciall* peculiar influence *that* Interceſſion *hath into our* Salvation *and* Juſtification, *and the* Reaſons *why God appointed it to be added to the former.*

TO come now more particularly to ſhew that proper and ſpeciall influence that Interceſſion hath into our Salvation, and what it addes to the Oblation of Chriſts death (though in its kinde perfect) in order, to the effecting our ſalvation; and ſo ſhew the more inward Reaſons why God ordained (for upon his ordination alone this is to be put) this work of Intercession in heaven to be joyned with his death. And both theſe I ſhall put promiſcuouſly together; for in laying down the *Reaſons* why God thus ordered our *ſalvation* to be brought about by it, that *influence* alſo which *Interceſſion* hath into our *ſalvation*, will together therewith appeare.

The Reaſons either reſpect 1. *God himſelfe*, who will have us *ſo ſaved*, *as himſelfe*

Sect. 5. *himſelfe* may be moſt *glorified*; Or 2. reſpect us and our ſalvation; God [*ordering all*] the links of *this golden chaine* of the *Cauſes of our ſalvation*, as ſhould make [*our ſalvation moſt ſure*] and ſtedfaſt, (as *David* in his laſt Song ſpeaks, 2 *Sam.* 23. 5.) Or 3. reſpect *Chriſt* himſelfe, whoſe glory is to be held up, and throughout continued, as the Author and Finiſher of our Salvation, Beginner and Ender of our Faith and Juſtification.

First ſort of reaſons reſpect God.

The firſt ſort of Reaſons reſpect God himſelfe.

1. In generall: God will be dealt withall like himſelfe, in and throughout the whole way of our ſalvation, from firſt to laſt, and carry it all along as a Superiour wronged, and ſo keep a diſtance between himſelfe and ſinners, who ſtill are to *come to him by a Prieſt*, and a *Mediator*, (as *Heb.* 7. 25. hath it;) upon whoſe mediation and interceſſion *for ever*, (as there) (at leaſt till the day of Judgement) their Salvation doth depend: and therefore though Chriſt in his diſpenſation of all *to us downward*, doth carry it as a King, as one having all power to juſtifie and condemne, (as hath been ſhewne)

1. In generall. God will be dealt with like himſelfe.

shewne) yet *upward*, *towards God*, he carries it as a *Priest* who must still intercede to doe all that which he hath power to doe as a King: Therefore in the second *Psal.* after that God had set him up as *King upon his holy hill*, *ver.* 6. namely, in heaven, and so had committed all power in heaven and earth to him; then he *must* yet *ask* all that he would have done; *Ask of me, and I will give thee*, &c. *ver.* 8. sayes God to him: For though he be a King, yet he is Gods King; *I have set* [*My King*] &c. and by asking him, God will be acknowledged to be above him. But more of this hereafter. Sect. 5.

But 2. more *particularly*. God hath two attributes which he would have most eminently appear in their highest glory by Christs effecting our salvation, namely, *Justice* and *Free-grace*; and therefore hath so ordered the bringing about of our salvation, as that Christ must apply himselfe in a more especiall manner unto each of these, by way of *Satisfaction* to the one, of *Entreaty* to the other: Justice will be known to be Justice, and dealt with upon its own tearms; and Grace will be acknowledged to be Free-

2. More particularly, for the glory of Gods *Free-grace*.

Sect. 5. grace, throughout the accompliſhment of our ſalvation. You have both theſe joyned, *Rom.* 3. 23, 24, 25. *Being juſtified* [*freely throug his grace*] *by the* [*Redemption*] *that is in Chriſt Jeſus: That he might be* [*juſt*] *& the juſtifier of him that beleeves.* Here is *higheſt Juſtice*, and the *freeſt Grace* both met to ſave us, and both ordained by God to be *declared* and *ſet forth*, as *ver.* 25. 26. have it. I ſaid before, that God juſtifies and ſaves us through free grace, ſo abſolutely, freely, as if his juſtice had had no ſatisfaction. Now therefore our ſalvation depending and being carried on, even in the application of it, by a continuation of *Grace*, in a *free* way, notwithſtanding ſatisfaction unto Juſtice; therefore this *free grace* muſt be ſought to, and treated with like it ſelfe, and applied unto in all, and the ſoveraignty and *freeneſſe* of it acknowledged in all, even as well as *Gods Juſtice* had the honour to be *ſatisfied* by a *price* paid unto it, that ſo the ſeverity of it might appeare and be held forth in our ſalvation. Thus God having *two attributes* eminently to be dealt withall, his Juſtice and his free Grace, it was meet

Which looks to be applied unto in a way of entreaty and Interceſſion.

meet that there should be two *eminent* Sect. 5.
actions of *Christs Priesthood*, wherein he should apply himselfe to each according to their kinde, and as the nature and glory of each doth require. And accordingly in his death he deales with *Justice*, by laying downe a sufficient price; and in his Intercession, he entreateth *Free grace*, and thus both come to be alike acknowledged. In the 4. *Heb.* 16. we are encouraged to *come boldly* [to the *Throne of grace*] because we *have an High-Priest entred into the Heavens*: Observe how it is called [*a Throne of grace*] which our High-priest now in heaven officiates at: So called, because his Priesthood there deales with free grace chiefly; it is a Throne *of Grace*, and so to be sued unto; therefore he treateth with God by *way of Intercession*. Of this *Throne of Grace* in heaven, the *Mercie-seat* in the Holy of holies was the Type. And as there the High-Priest was to bring the *blood* and *Mercie-seat* together, he was to sprinkle the blood upon it; so Christ. And as the High-priest was to goe into the Holy of holies by *blood*, so with *Incense* also, (that is, *Prayer*;)

Sect. 5. To ſhew, that *Heaven* is *not opened* by meere *Juſtice*, or bringing onely a *price* in hand for it; but by *Grace* alſo, and that muſt be *entreated*; and therefore when the Prieſt was within that holy place, he was to make a *Cloud* over the Mercie-ſeat, (which cloud of Incenſe is Prayer, whereof Incenſe was the Type, *Rev.* 2. 8.) And thence it is, that Chriſt hath as much work of it ſtill in heaven as ever, though of another kinde: He dealt with *Juſtice* here *below*, to *ſatisfie* it, and here got money enough to pay the debt; but in *heaven* he deales with *Mercy*. Therefore all the Grace he beſtowes on us, he is ſaid firſt to *receive* it, even now when in heaven. *Acts* 2. 33. it is ſaid of him after his going to heaven, and that he was *exalted*, &c. that *he received the promiſe of the Spirit*, which *Joh.* 14. 16. he told them he would *pray for*. And this is part of the meaning of that in *Pſal.* 68. 18. *He aſcended up on high, and* [received] *gifts for men*, ſayes the Pſalmiſt: The Apoſtle renders it, *Ephe.* 4. [*gave*] but you ſee, it was by *receiving* them firſt, as fruits of his Interceſſion and asking after his aſcending; He is ſaid both to *give*, as being

being all of his own purchaſe, and as having power as a King alſo both to doe and beſtow all he doth; and yet withall he is ſaid to *receive* all that he *gives*, becauſe *as a Prieſt* he interceds for it, and *aſks it.* Free grace requires this. This is the firſt thing. Sect. 5.

Yea, Secondly, Juſtice it ſelfe might ſtand a little upon it, though there was enough in Chriſt his death to ſatisfie it; yet having been wronged, it ſtood thus far upon it, (as thoſe to whom a debt is due, uſe to doe) namely, to have the money brought home to Gods dwelling houſe, and laid down there. God is reſolved not to ſtoop one whit unto man, no nor to Chriſt his Surety. Juſtice will not onely be ſatisfied, and have a ſufficient ranſome collected and paid, as at Chriſts death; but he muſt come and bring his bags up to heaven; Juſtice will be paid it upon the Mercie-ſeat: For ſo in the Type the blood was to be carried into the Holy of holies, and ſprinkled upon the Mercie-ſeat. And therefore his Reſurrection, Aſcenſion, &c. were but as the breaking through all enemies, and ſubduing them

2. Gods Juſtice ſtood upon it.

Sect. 4. them, to the end to bring this price or ſatisfaction to the Mercie-ſeat; and ſo God having his money by him, might not want wherewithall to pardon Sinners: ſo as the blood of Chriſt is currant money, not only on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treaſure which ſhould ſatisfie God, is ſafely conveyed thither, and our Surety with it.

Second ſort of reaſons, it was beſt for effecting our ſalvation.

The ſecond ſort of reaſons why God ordained Chriſts Interceſſion to be joyned to his Death, are taken from what was the beſt way to effect and make ſure our ſalvation, and ſecure our hearts therein: and theſe reaſons will ſhew the peculiar *influence* that Interceſſion hath into our Salvation, and therein as in the former.

1. In general, God would have us ſaved all manner of wayes.

First *in generall*, God would have our ſalvation made ſure, and us ſaved all manner of wayes, over and over. 1. By *ranſome* and *price*, (as Captives are redeemed) which was done by his *Death*, which of it ſelfe was enough; for it is ſaid, *Heb.* 10. to *perfect us for ever.* 2. By *power* and *reſcue*; ſo in his *Reſurrection*, and *Aſcenſion*, and

and *ſitting at Gods right hand*, which alſo was ſufficient. Then 3. againe by *Interceſſion*, a way of favour and *entreaty*; and this likewiſe would have been enough, but God would have all wayes concurre in it, whereof notwithſtanding not one could faile; a three-fold cord, whereof each twine were ſtrong enough, but all together muſt of neceſſity hold. Sect. 5.

2. The application of Redemption to us from Chriſts Interceſſion.

Secondly, The whole *Application* of his Redemption, both in *juſtifying* and *ſaving* of us firſt and laſt, hath a ſpeciall dependance upon this his *Interceſſion*. This all Divines on all ſides doe attribute unto it, whilſt they put this difference between the influence of his Death, and *that* of his Interceſſion into our ſalvation; calling his death *Medium impetrationis*, that is, *the meanes of procurement* or *obtaining* it for us; But his interceſſion, *Medium Applicationis*, the *meanes of applying* all *unto us*. Chriſt purchaſeth ſalvation by the one, but *poſſeſſeth* us of it by the other. Some have attributed the *Application* of *Juſtification* to his *Reſurrection*; but it is much more proper to aſcribe it to his *Interceſſion*; (and what caſuall influence his

Sect. 5. *Reſurrection* hath into our *Juſtification*, hath been afore in the third Section declared.) But that his eternall *Prieſthood* in heaven, and the work of its *Interceſſion*, is the *applying* cauſe of our eternall *ſalvation*, in all the parts of it, firſt and laſt, ſeemes to me to be the reſult of the connexion of the 8, 9, and 10. *verſes* of the 5. *Chap.* to the *Hebrewes*: For having ſpoken of his *obedience* and *ſufferings* unto *death*, *ver.* 8. and how he thereby was *made perfect*, *ver.* 9. he ſayes, *And being* (thus firſt) *made perfect*, *he became* [*the Author*] (or applying cauſe, αἴτιος) *of eternall ſalvation*, *unto all them that obey him*, and this by his being become an *eternall Prieſt in Heaven*, after he was thus perfected by ſufferings: for to it follows, *ver.* 10. *Called of God an High-prieſt*, *after the order of Melchiſedech*: And *Melchiſedechs Prieſthood* was principally the type of his *Prieſthood in heaven*, as was before declared. One leading inſtance to ſhew that his Interceſſion was to be the applying cauſe of ſalvation, was given by Chriſt whilſt he was on earth, thereby manifeſting what much more was to be done by him in heaven, through his

Inter-

Interceſſion there: when he was on the Croſſe, and as then offering that great ſacrifice for ſin, he at that time alſo joyned prayers for the juſtification of thoſe that crucified him, *Father [forgive] them, for they know not what they doe*: So fulfilling that in *Eſay* 53. ult. *He bare the ſins of many, and made Interceſſion for the tranſgreſſors.* And the efficacy of that prayer then put up, was the cauſe of the converſion of thoſe three thouſand, *Acts* 2. whom ver. 35. the Apoſtle had expreſly charged with the *crucifying* of Chriſt, whom *ye by wicked hands have taken, crucified, and ſlaine.* Theſe were the firſt fruits of his Interceſſion, whoſe prayers ſtill doe reap and bring in the reſt of the crop, which in all ages is to grow up unto God on earth. Sect. 5.

3. And *more particularly*, as the whole Application in generall, ſo our *Juſtification*, in the whole progreſſe of it, depends upon Chriſts *Interceſſion*. As 3. More particularly our juſtification depends on it.

1. Our firſt *actuall* or *initiall Juſtification* (which is given us at our firſt converſion) depends upon *Chriſts Interceſſion*: Therefore in the fore-mentioned prayer on the Croſſe, the 1. The firſt act of our juſtification and our converſion depends upon it.

Sect. 5. thing he prayed for was *Forgiveneſſe*, *Father forgive them.* You heard before that Chriſts death affords the matter of our juſtification, as being *that* which is *imputed* the ranſome, the price, the thing it ſelfe that ſatisfies: And that his *Reſurrection* was the *originall act* of Gods juſtifying *us in Chriſt*; We were *virtually juſtifyed then* in Chriſt his being juſtifyed as in a *Common perſon.* But beſides all this, there is a *perſonall* or an *actuall Juſtification* to be beſtowed upon us, that is, an accounting and beſtowing it upon us in our own *perſons*; which is done when we beleeve, and it is called (*Rom.* 5. 1.) *a being juſtified by faith*, and (*ver.* 10.) *receiving the atonement*: now this depends upon Chriſts *Interceſſion*; and it was typified out by *Moſes his ſprinkling the people with blood*, mentioned *Heb.* 9. 19. which thing Jeſus Chriſt as a *Mediator* and *Prieſt* doth now *from Heaven*; For *Heb.* 12. 24. it is ſaid, *You are come* to *Heaven*, *and to Jeſus the Mediator of the new Covenant*, *and* (as it is next ſubjoyned) *to the blood of ſprinkling*: he *ſhed* his *blood* on the *Croſſe* on earth, but he *ſprinkleth* it now as a Prieſt from *Heaven*: For

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it is upon *Mount Sion*, *to which* (he had ſaid firſt in the former verſe) *ye are come*; and ſo to *Chriſt* as a *Mediator* ſtanding on that Mount, and *ſprinkling from thence* his blood: and ſo therein there is an alluſion unto *Moſes*, Chriſts Type, who *ſprink'ed* the people with the *blood* of that ceremoniall covenant, the type of the covenant of grace. Now in the 1 *Pet.* 1. 2. *The ſprinkling of Chriſt his blood*, as it is there made the more proper work of Chriſt himſelfe, in diſtinction from the other perſons, (and therefore was done by *Moſes*, who was his type) ſo is it alſo put for our *firſt juſtification*. And this *ſprinkling* (as it is there mentioned) is from the vertue of his interceſſion. And therefore in that place of the *Heb.* forecited, he attributes an interceſſion unto it, as the phraſe that follows, *which* [*ſpeaks*] *better things*, &c. doth imply, of which more hereafter. Yet concerning this firſt Head let me adde this by way of caution, (which I ſhall preſently have occaſion to obſerve) that though this our firſt juſtification is to be aſcribed to his *Interceſſion*, yet more eminently *Interceſſion* is ordained for the accompliſh- Sect. 5.

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Sect. 5. our ſalvation, & this other more rarely in the Scripture attributed thereunto.

2. The continuance of our juſtification depends upon it.

Secondly, The *continuation* of our *Juſtification* depends upon it. And as his *Interceſſion* is the *virtuall continuation* of his Sacrifice; ſo is it the *continuing* cauſe of our *Juſtification*: which though it be an act done once, as fully as ever, yet is it done over every moment, for it is continued by acts of *free Grace*, and ſo renewed actually every moment. There is a *ſtanding in Grace* by Chriſt, ſpoken of *Rom.* 5. 2. as well as a firſt *acceſſe by Chriſt*; and that *ſtanding in grace*, and continuing in it, is afterwards, *ver.* 11. attributed to his *life*, that is, as it is interpreted *Heb.* 7. 25. his *living ever to intercede*. We owe our *ſtanding* in grace every moment, to his *ſitting* in Heaven, and interceding every moment; There is no freſh act of Juſtification goes forth, but there is a freſh act of Interceſſion. And as though God created the World once for all, yet every moment he is ſaid to create, every new act of providence being a new creation; ſo likewiſe to juſtifie continually, through his continuing ever free grace to juſtifie as at firſt;

and

and this Chriſt doth by continuing Sect. 5.
his Interceſſion: he continues *a Preeſt for ever*, and ſo we continue to be juſtified for ever.

3. There is hereby a *full ſecuricy given us of Juſtification to be continued for ever.* The *danger* either muſt lie in *old ſinnes* comming into *remembrance*, or elſe from *ſins newly* to be committed. Now firſt, God hereby takes order, that *no old ſinnes ſhall come up into remembrance* to trouble his thoughts, (as in the old Law, after the Prieſts going into the Holy of holies, their ſins are ſaid yet to have done, *Heb.* 10. 3.) and to that end it was that he placed *Chriſt* as his *Remembrancer* for us, ſo neere him, to take up his thoughts ſo with his obedience, that our ſinnes might not come into minde: not that God needed this help to put himſelfe in mind, but only for a formality ſake, that things being thus really carried between God and Chriſt for us, according to a way ſuiting with our apprehenſions, our faith might be ſtrengthened againſt all ſuppoſitions and feares of after reviving our guilts. Look therefore, as God ordained the *Rainbow* in the heavens, that when he look-

3. A full ſecurity of our juſtification given thereby for ever.
1. Againſt the remembrance of ſinnes paſt.

Sect. 5. lookt on it, he might remember his Covenant, never to deſtroy the world againe by water; ſo he hath ſet Chriſt as the Rain-bow about his Throne. And look as the *Bread* and *Wine* in the Lords Supper are appointed on *earth* to *ſhew forth Chriſts death*, as a Remembrancer to us; ſo is *Chriſt himſelfe* appointed in *heaven* to ſhew forth his death really, as a *Remembrancer* thereof to his Father; and indeed, the one is correſpondent to the other: Onely the Papiſts have perverted the uſe of the Lords Supper, by making it on earth a *commemorative ſacrifice* to *God*, when as it is but a *Remembrancer* thereof to *men*: and beſides, their Prieſts therein doe take upon themſelves this very office of preſenting this ſacrifice to God, which is proper onely to Chriſt in Heaven; But God when he would make ſure not to be tempted to remember *our ſinnes any more*, nor trouble himſelfe with them, hath ſet his Chriſt by him to put him in mynde of his ſo pleaſing an offring. So the High-prieſts going into the Holy of holies, was *for a memoriall*, and therein the Type of Chriſt. And this is plainly and expreſly made the

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uſe of this execution of his Prieſtly office in Heaven, *Heb.* 8. where the Apoſtle having diſcourſed of that *part* of his office (as the chiefe thing he aimed at in this Epiſtle, *ver.* 10. and of the neceſſity of it, *ver.* 3, 4, and 5. and *excellency* of it, in this reſpect, *ver.* 6.) he then ſhews, how from thence the *new Covenant* of pardon came to be ſure and ſtedfaſt, that *God will remember our ſins no more, ver.* 12. which he there brings in as the proper uſe of this doctrine & part of his Prieſthood. Sect. 5.

2. As by reaſon of Interceſſion, God remembers not old ſinnes, ſo likewiſe *he is not provoked by new.* For though God when he juſtifies us, ſhould forgive all old ſins paſt for ever, ſo as never to remember them more, yet new ones would break forth, and he could not but take notice of them: and ſo, ſo long as *ſin continues*, there is need of a *continuing interceſſion.* Therefore for the ſecuring us in this, it is ſaid, *Rom.* 5. 10. *That if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved* [*by his life*] where we ſee that his *death* is in ſome more ſpecial māner ſaid to *procure reconciliatio* at *firſt* for ſins of

2. To prevent the accuſing and condemning us by *new ſinnes* for times to come.

Sect. 5. of *unregeneracy*, and to bring us to Christ; but then his *life* and Intercession, or *living to intercede*, is said to *keep God and us friends*, that wee may never fall out more. What *Christ* did on *earth*, doth more especially procure *reconciliation* for *sinnes* which wee doe in the *state of nature*; so as notwithstanding them, God resolves to turn us from that state, and draw us to Christ: But sins which wee commit *after conversion* (though pardoned also by his death) yet the *pardon* of them is more especially attributed to his *life* and *intercession*, as a daily preservative, a continuall plaister (as some call it) to heale such sinnes. So that it would seeme, that God out of his eternall love doth bring us to Christ, and draws us to him through the beholding the reconciliation wrought by his death, and so gives us at first conversion, unto Christ; and we being brought to him, he sprinkles us with his blood; and then God sayes to him, Now doe you look to them, that they and I fall out no more. And to that end Christ takes our cause in hand by that eternall Priesthood of his; and from that time begins

Intercession principally intended for sinnes after conversion.

begins more eſpecially to intercede for us. And thus ſinnes after the ſtate of grace, may bee ſaid more eminently to bee taken away by that part of his Prieſthood, which he now in heaven performes. That place alſo, 1 *Joh.* 2. 1, 2. ſeemes to make this the great end of Interceſſion, [*If any man ſinne*, (that is, if any of the company of beleevers, to whom alone hee wrote) *we have an Advocate with the Father*:] ſo as Interceſſion principally ſerves for ſinnes to come, or committed after grace received. Thus alſo in his prayer, *Joh.* 17. which was left as a *patterne* of his Interceſſion in heaven, he prayes for his Elect as Beleevers, *I pray for them* [*that ſhall beleeve*] *through their word*: Not but that ſinnes after converſion are taken away by his death; and ſinnes before it, by his Interceſſion alſo: for Chriſt interceded for thoſe who crucified him, and by virtue of that Interceſſion thoſe three thouſand were converted, (as was obſerved.) But the meaning only is, that yet more eminently the worke of reconciliation for ſinnes before converſion, is attributed to his death; and for ſins after converſion, to his

Sect. 5.

In what tenſe his *Death* doth more eminently prevaile for the pardon of ſinnes afore converſion, and his Interceſſion for ſinnes after.

Sect. 5. his Interceſſion: Even as the Perſons of the Trinity, though they have all a like hand in all the works of our ſalvation, yet we ſee that one part is attributed more to one Perſon, and another to another.

3. Sort of reaſons from Chriſt.

A third ſort of reaſons why God ordained this worke of *Interceſſion* to accompliſh our ſalvation by, doe reſpect *Chriſt* himſelfe, whoſe *honour* and glory, and the *perpetuation* of it in our hearts, God had as well in his eye in the ordering all the workings of our ſalvation, as *much* as his owne, *That all might honour the Sonne as well as the Father*, as Chriſt himſelf ſpeaks. Now therefore for the maintaining and upholding his glory, and the commings in thereof, did God ordain after all that he had done for us here below, this worke of Interceſſion in heaven, to be added to all the reſt, for the perfecting of our ſalvation. As

1. That none of Chriſts offices ſhould lye vacant.

Firſt, it became him, and was for his honour, that none of his offices ſhould be vacant or lye idle, and he want employment in them: All *offices* have *work* to accompany them; and all *work* hath *honour* (as its reward)

to

to ariſe out of it. And therefore when Sect. 5.
he had done all that was to be done
on earth, as appertaining unto the
merit of our ſalvation, he appoints
this full and perpetuall work in hea-
ven, for the applying and poſſeſſing us
of ſalvation, and that as a Prieſt, by
praying and interceding in the merit
of that one oblation of himſelfe. God
would have Chriſt never to be out of
office, nor out of work. And this very
reaſon is more then intimated, *Heb.7.*
24,25. *This man, becauſe he continueth*
ever, hath an unchangeable Prieſthood,
(or, as *ver.*22.expounds it) *for ever.*
And the work of his Prieſthood is in-
terpreted, *ver.* 25. to be *ever to make*
interceſſion. The meaning is, that God
would not have him continue to be a
Prieſt in title onely, or in reſpect
onely of a ſervice paſt, and ſo to have
onely the honour of Prieſthood per-
petuated to him out of the *remem-*
brance of what he *once had done*, (as
great Generals have, even in time of
peace, the glory of ſome great battail
fought, continued to them in their ti-
tles, or rewards for ever:) But God
would have him have, as the re-
nowne of the old, ſo a perpetuall
ſpring

Sect. 5. ſpring of honour by new worke and employment in that office which he is continually a doing, ſo to preſerve the verdure of his glory ever freſh and green, and therefore ordained a continuall worke for him. And the ſumme of the Apoſtles reaſoning is this, That ſeeing *himſelfe* was to be *for ever*, ſo ſhould his *worke* and Prieſthood be, that ſo his honour might be for ever: So *ver.* 28. concludes it, *Conſecrated* or *perfected for evermore.*

2 That Chriſt might have a continuall hand in each, and every worke of our ſalvation to the laſt.

Secondly, for the ſame reaſon alſo, it became him that the whole work of our ſalvation firſt and laſt, every ſtep and degree of accompliſhment of it, ſhould be ſo ordered as he ſhould continue ſtill to have as great and continuall a hand in every part, even to the laying of the top ſtone thereof, as he had in laying the firſt foundation and corner ſtone thereof. And this you have expreſſed, *Heb.* 12. 2. *Looking to Jeſus the beginner* and *perfecter of our faith.* Two things had been ſaid of him, as two cauſes of two effects, and we muſt looke to him in both. 1. He is to be looked at as *Dying*, (*enduring the Croſſe*) as there he is ſet forth.

2. As

2. As *sitting at Gods right hand,* and *interceding*, (as that whole Epiſtle had repreſented him.) We are to look at theſe two as cauſes of a *double effect*: to looke at his *dying*, as that which is the *beginning of our faith*, (ſo according to the Greeke, and the margent of our tranſlation) and at his *ſitting at Gods right hand*, as an Interceſſer, for the *finiſhing of our faith* thereby; and ſo of our finall ſalvation. For as *Chriſts work* began in his life & death, (which is put for all his obedience here below) ſo our *firſt believing* (as was ſaid) begins by vertue of his *death* at firſt: and as his work *ends* in his *interceſſion*, and ſitting at God his right hand; ſo anſwerably is our *faith* and *ſalvation perfected by it*, that thus he might be left out in nothing, but be the *Alpha* and *Omega*, *the Beginning and the Ending*, to whom be glory for ever. So that we are to look upon our Mediator, CHRIST, as doing as much *work* for us in *Heaven* at this inſtant, *as* ever he did on *Earth*: here *ſuffering*, but there *praying*, and *preſenting* his ſufferings. All his worke was not done, when he had done here: that work here was indeed the harder Sect. 5.

piece

Sect. 5. piece of the two, yet ſoon diſpatched; but his work in heaven, though ſweeter far, yet lies on his hands for ever: therefore let us leave out none of theſe in our believing on him.

CHAP. IV.

The ſecond Head. *The great ſecurity the conſideration of Chriſts* Interceſſion *affords to faith for our* Juſtification, *ſhewed* 1. *By way of* evidence. *By two things.*

AND ſo I come (as in the former I have done) to ſhew what ſtrong grounds of *ſecurity* and *triumph* our faith may raiſe from this laſt act, namely, Chriſts Interceſſion for us, in the point of juſtification; *Who ſhall condemne? it is Chriſt that intercedes*: And this was the ſecond generall propounded; and therein to proceed alſo according to the Method taken up in the former.

1. What aſſurance by way of *evidence* this doth afford unto faith of *non-condemnation.*

2. What *powerfull* efficacy and *influence*

fluence this must be of, that *Christ intercedes.* Sect. 5.

First, to handle it by way of evidence. §. 1.

That Christ intercedes, is a strong evidence to our faith by two demonstrations. To evidence these two demonstrations.

1. From the very intent and scope of the *work* of intercession it selfe, and what it is ordained by God to effect.

2. From the end of Jesus Christ himselfe, who *lives* in Heaven on purpose to *intercede for us.* Our salvation is both *Finis operis*, the end of the work, and *finis ipsius operantis*, in some respect the end of Christ himselfe the intercedor; and both these doe lay the greatest engagement that can be upon Christ to accomplish our salvation through his intercession.

1. For the work it self; Intercession you have seene is a part of the office of Christs Priesthood, as well as his dying, and offering himselfe: now all the works of Christ are and must be perfect in their kind (even as Gods are, of which sayes *Moses*, *Deut.* 32. 4. *His work is perfect*) for otherwise he should not be a perfect Priest. Now the perfection of every worke lies in order

Sect. 5. order to its end for which it is ordained; ſo as that work is perfect that attaines to ſuch an end as it is ordained for, and that imperfect which doth not. Now the immediate direct end of Chriſts Interceſſion, is the actuall ſalvation of Beleevers, Elect, and perſons whom he dyed for. The end of his death is *Adoptio juris*, purchaſing a right unto ſalvation; but of Interceſſion, *procuratio ipſius ſalutis*, the very ſaving us actually, and putting us in poſſeſſion of Heaven. To this purpoſe, obſerve how the Scripture ſpeaks concerning Chriſts death, *Heb.* 9. 12. *He entred into heaven, having obtained Redemption*, or *found* Redemption, that is, by way of right, by procuring full title to it. But of his Interceſſion, it ſayes (*Heb.* 7. 25.) that by it Chriſt is able *to ſave to the utmoſt them that come unto God by him*: that is, actually to ſave, and put them in poſſeſſion of happineſſe: that is made the end and ſcope of Interceſſion there; & that phraſe [εἰς τὸ παντελὲς] *to the utmoſt*, notes out a *ſaving indeed*, a doing it (not by halves, but) wholly and throughly, and *compleatly*: εἰς τὸ παντελὲς is to ſave *altogether*, to give our

our salvation its *last* act and comple- Sect. 5.
ment, that is the true force of the phrase, even to *effect* it, to the last of it, all that is to be done about it. Thus also *Rom.* 5. 9, and 10. *We are justified by his death, but* [*saved*] (namely, compleatly) *by his life*, (that is,) his *living to intercede*. So that the very salvation of Believers is it that is the work [the τὸ ἔργον] of Christs Intercession.

Now what security doth this afford? for to be *saved* is more then to be justified, for it is the actuall possessing us of heaven. So then, doe but grant that Christs *Intercession* is as perfect a work in its kind, as Christs death is in its kind; and you must needs be saved. The perfection of Christs death, and the work thereof, wherein lay it (as on Christs part to be performed) but in this, that he should lay down a Ransome sufficient to purchase salvation for such and such persons as God would save? and so the perfection of it lies in the worth and *sufficiency* of it, to that end it was ordained for; it being a perfect sacrifice in it selfe, *able* to purchase eternall redemption for us, and to make us *salvable* against all sinnes, and the de- What security this affords.

Sect. 5. merits of them, and to give us *right* to Heaven: and had it wanted a grain of this, it had then been imperfect. Now then answerably, for intercession, the comfort of our soules is, that the proper work that lies upon Christ therein, is the compleat saving those very persons, and the *possessing* them of Heaven, this is the τὸ ἔργον, the proper work thereof. To outvie the demerits of our sinnes, was the perfection of his death; but to *save our souls* is the end and perfection of his Intercession; Our *sins* are the object of the one, and our *souls* of the other. To that end was intercession added to his death, that we might not have a *right* to Heaven in vain, of which we might be dispossessed. Now therefore upon this ground, if Christ should faile of our soules salvation, yea, but of any one degree of glory (purchased by his death to any soule) which that soule should want, this work of his would then want & fall short so much of its perfection. That place in *Heb.7.* sayes not only that Christ will doe his utmost to save, but *save to the utmost.*

Object. You may say, My infidelity & obstinacy may hinder it, though Christ doth what in him lies. Well,

Well, but interceſſion undertakes the work abſolutely: For Chriſt prays not conditionally in Heaven, *If men ſhall believe, &c.* as we doe here on earth; nor for propoſitions only, but for perſons; and therefore he prayes to cure that very infidelity. Now as if a Phyſitian undertakes to cure a mad man (if he knows what he doth) he conſiders the madneſſe of his Patient, and how he will teare off what is applyed, and refuſe all Phyſick; he therefore reſolves to deale with him accordingly, and ſo to order him as he ſhall not hinder that help which he is about to afford him; and ſo upon thoſe tearms he undertakes the cure: even ſo doth Chriſt, when by interceſſion he undertakes to ſave us ſinners; he conſiders us what we are, and how it is with us, what unbeliefe is in us, yet undertakes the matter; and ſo to ſave us is the ſcope and end of his his work, which if he ſhould not accompliſh, he after all this ſhould not be a perfect Prieſt. It was the fault that God found with the *Old Prieſthood*, that it *made nothing perfect, Heb.* 7. 19. and therefore *ver.* 12. the *Law was changed*, and the *Prieſthood was changed* to-

Sect. 5. *Reſp.*

For Chriſt otherwiſe ſhould not be as perfect a Prieſt in interceding as he was in dying.

Sect. 5. together with it, (as there you have it.) Now in like manner Chriſts Prieſthood ſhould be imperfect, if it made not the Elect perfect, and then God muſt yet ſeek for another Covenant, and a more perfect Prieſt; for this would be found faulty, as the other was. So then our comfort is, if Chriſt approve himſelfe to be a *perfect Prieſt*, we *who come to God by him* muſt be perfectly ſaved. It is in this office of his Prieſthood, and all the parts of it, as in his Kingly office: The work of his Kingly office is to ſubdue all enemies, to the laſt man, even fully to doe the thing, and not onely to have power, and to goe about to doe it: ſo as if there ſhould be any one enemy left unſubdued, then Chriſt ſhould not be a perfect King. The ſame holds in his Prieſtly office alſo; he ſhould not be a perfect Prieſt, if but one ſoule of the elect, or thoſe he intercedes for, were left unſaved. And this is indeed the top and higheſt conſideration for our comfort in this argument, that Interceſſion leaves us not till it hath actually and compleatly ſaved us; and this is it that makes the Apoſtle put a further thing upon Interceſſion

tercession here in the Text, then upon that other his *sitting at Gods right hand.* So as we are in this respect as sure of attaining unto the utmost glory of our salvation, as Christ to have the full honour of his Priesthood. A man saved is more then justifyed; and Christ cannot reckon his work perfect, nor himselfe a perfect Priest, untill we are saved. *Who shall condemn? it is Christ that intercedes.* Sect. 5.

§. 2.

Besides, the consideration of the nature and scope of this *work it selfe,* which Christ upon his honour of acquiting himselfe as a *perfect Priest,* hath undertaken; There is in the second place a farther consideration that argues him engaged by a stronger obligation, even the losse of his owne honour, his office and all, if he should not effect salvation for those that come to God by him; so much doth it concerne him to effect it. Of all the works that ever he did, he is most engaged in this; it will not onely be *the losse of a businesse* which concerns him, and of so much work, but *himselfe* must be *lost* in it too: And the reason is, because that he intercedes as a *Surety.* He was not onely a *Surety on earth* in

2. Demonstration: It is one end of Christs life in Heaven.

His honour engaged to effect.

Sect. 5. dying, (and ſo was to look to do that work throughly, and to be ſure to lay down a price ſufficient, or elſe himſelfe had gone for it: he pawned in that work, not onely his honour, but even his life and ſoule to effect it, or loſe himſelfe in it) but he is a *Surety* now alſo in heaven *by interceding*. This you may find to be the ſcope of *Heb.* 7. 22. by obſerving the coherence of that 22. *ver.* (wherein he is called a *Surety*) with *ver.* 23, 24, 25. that title and appellation is there given him, in relation unto this part of his office eſpecially. And although it holds true of all parts of his office whatſoever, yet the coherence carries it, that *that* mention there of his being a *Surety*, doth in a more ſpeciall manner refer unto his Interceſſion, as appeares both by the words before and after: In the words before, (*ver.* 21.) the Apoſtle ſpeaks of this his *Prieſt-hood which is for ever*; and then ſubjoynes, (*ver.* 22.) *By ſo much was Jeſus made a Surety of a better Teſtament*: and then after alſo he diſcourſeth of, and inſtanceth in his Interceſſion, and his continuing a Prieſt for ever in that work: So *ver.* 23, 24, 25. *Wherefore he is able to ſave to the*

That Chriſt is a Surety as well by interceding as by dying.

the utmoſt, ſeeing he ever lives to make in- Sect. 5.
terceſſion: Yea, he is therefore engaged to ſave to the utmoſt, becauſe even in *interceding* (for which he is ſaid there to live) he is a Surety.

He was a Surety on earth, and is a Surety ſtill in heaven; onely with this double difference, which ariſeth firſt from the different things which he undertook for them, whilſt on earth, and for which now he undertakes in heaven: That on earth he was a Surety to *pay a price* ſo ſufficient, as ſhould ſatisfie Gods juſtice; which having paid, he was diſcharged (in that reſpect, and ſo far) of that Obligation, and his Bond for that was cancelled, but ſo as ſtill he remaines a Surety, bound in another obligation as great, even for the bringing to ſalvation thoſe whom he dyed for; for their perſons remained ſtill unſaved, though the debt was then paid; and till they be ſaved, he is not quit of this Surety-ſhip and engagement. And ſecondly, theſe two Surety-ſhips doe differ alſo by the differing *Pawns* which he was engaged to forfeit by failing in either of theſe works: for the payment of our debt, his *ſoule* it ſelfe lay at

The difference of theſe two Surety-ſhips.

Sect. 5. the ſtake, which he offered up for ſin; but for the ſaving of the perſons, all his honour in heaven lies at ſtake: *He lives to intercede*; he poſſeſſeth Heaven upon theſe tearms, and it is one end of his life; ſo that as he muſt have ſunk under Gods wrath, if he had not paid the debt, (his ſoule ſtanding in our ſoules ſtead) ſo he muſt yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a *Common perſon*, (which relation in all other forementioned acts he ſtill bore; thus in his death he was both a Common perſon, and a Surety repreſenting us, ſo as we died in him; ſo likewiſe in his Reſurrection we aroſe with him, and in his Aſcenſion we aſcended, &c. but yet he intercedes not under that relation, namely, not as a Common perſon;) for we muſt not, cannot be ſaid to intercede in him, for this laſt work lay not upon us to doe. He doth it wholly for us indeed, but not in our ſtead, or as that which we ſhould have done, though on our behalfe; for it being the laſt, the crowne of all his works of mediation, is therefore proper to him as Mediator, and his ſole work,

work as ſuch. Thus in like manner the firſt work of Incarnation, and anſwerably the laſt of Interceſſion, in neither of theſe was Chriſt a Common perſon repreſenting others, though a common Saviour of others in theſe; for the one was the foundation of all, the other the accompliſhment of all, and ſo proper onely to himſelfe, as Mediator. But although he intercedes not as a Common perſon, as repreſenting us in what we were to have done for our ſelves, yet ſo as that other relation of a *Surety* is continued ſtill in that work; he ſtands engaged therein as an Undertaker for us, and ſo as a *Surety, intercedes:* Such as *Judah* was for *Benjamin, Gen.* 43. 9. *I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me beare the blame for ever:* So ſayes Chriſt for us. And therfore *Sponſio,* or *undertaking* for us, is by *Divines* made a great part of this his office. Now the conſideration of this may the more ſecure us; for the more peculiarly and ſolely it is his work, the more his honour lies at ſtake, and the more he will ſet him-

Sect. 5.

Sect. 5. himselfe to effect it; yea, and being by way of *Suretiship*, it concerns him yet more neerly; for he hath engaged, (and if he should failc) might even loſe that honour which he hath now in heaven.

CHAP. V.

The prevalency *of Christs Intercession, and the powerfull* influence *it hath into our salvation: Demonstrated, first, from the* greatneſſe *of Christ, and his favour with God.*

THus we have heard what matter of ſupport to our faith (by way of *evidence*) this muſt needs afford, that Chriſt *intercedes*. Let us conſider now, what further aſſurance will ariſe to our faith, from the *influence* which Chriſts Interceſſion muſt needs have, to effect and carry on our ſalvation to an aſſured iſſue. The work of Interceſſion being effectually to procure our ſalvation, and to continue the pardon of our ſins, and hold us in favour with God: therefore the *influence*

The prevalency of Chriſts Intercession, and the *influence* it hath into our Juſtification.

ence and energie it hath herein, muſt needs lie in that *potency* and *prevalency* which this interceſſion of Chriſt hath with God, to obtain any thing at his hands for us, and ſo to continue his favour towards us. Now to raiſe up our apprehenſions, how potent and prevalent this Interceſſion of Chriſt muſt needs be, let us conſider both the *Perſon interceding*, namely, *Chriſt*; and the *Perſon with whom* Chriſt intercedes for this favour, which is *God*; the one the Sonne, the other the Father; and ſo the *greatneſſe* of Chriſt with *God*, and the *graciouſneſſe* of God to *Chriſt*, together with the one-neſſe of wills, and unity of affections in them both: So that Chriſt will be ſure to aske nothing which his Father will deny; and his Father will not deny any thing which he ſhall aske. Sect. 5.

Demonſtrated.

Now firſt for the *greatneſſe* of Chriſt the Interceſſor, that is, his *greatneſſe with God* the Father. This is often urged in this Epiſtle to the *Hebrews*, to perſwade confidence in us, in this very point in hand: thus *Heb.* 4. 14, 16. *Seeing we have a* [*great*] *High-prieſt, let us come boldly*:

1. From the greatneſſe of Chriſts perſon, and his intereſt in God who intercedes.

And

Sect. 5. And whilſt *Great* and *Prieſt* are thus joyned together, the more comfort and boldneſſe we may have, the greater he is: For he is a *Prieſt* in relation to his dealing with God for our pardon; as he is a Prieſt, he deales in nothing elſe; and the greater the perſon is who uſeth his intereſt herein, the better, the ſooner he will prevail. And he is there ſaid to be *Great*, becauſe great with God, in prevailing with him; and indeed ſo great, as it is impoſſible but he ſhould prevaile. It was the greatnes of his perſon which did and doth put ſuch an influence into his death, that it was (as you heard) a *price*, more then enough, to ſatisfie Juſtice, even to overflowing: And therefore *Who ſhall condemne? It is Chriſt that dyed.* And the greatneſſe of his perſon muſt needs have as much influence to make Interceſſion prevalent. In a matter of interceſſion, the perſon that intercedes prevailes more then any other conſideration whatſoever. We ſee what great friends doe procure oftentimes with but a word ſpeaking, even that which money, no nor any thing elſe could have obtained. Now Chriſt muſt needs be

be great with God, in many re- Sect. 5.
spects.

Demonstrated by three things:

First, in respect of the neerneſſe of his alliance to him, He is the *naturall* Son of God, God of God, and therefore certaine to prevaile with him. This is diligently ſtill put in, almoſt in all places, where this part of his Prieſthood (his Interceſſion) is mentioned, in the Epiſtle to the *Heb.* So in the 4. of the ſame Epiſtle, *ver.* 14. *We have a great High-prieſt entred into the heavens, Jeſus, [the Son of God.]* So *Heb.* 7. 25. and 28. *ver.* compared, the Apoſtle having ſaid, *ver.* 25. that *He is able to ſave to the utmoſt, ſeeing he ever lives to make Interceſſion*; he doth *ver.* 28. devolve this ability of his to ſave (ultimately) upon his being the *Sonne*: thus in the 28. *verſe*, in the end of that diſcourſe, this is made as the Baſis of all; [*The Law* (ſaith he) *makes men High-prieſts which have infirmity*] (which infirmity or diſability of theirs is mentioned in oppoſition unto what he had juſt before ſpoken of the great *ability* of this our High-prieſt in his interceding, *ver.* 25. in thoſe words, *He is* [*able*] *to ſave to the utmoſt.*) Thoſe Prieſts whom the ceremoniall Law

1. The neerneſſe of his alliance, that he is *Gods naturall Son.*

Sect. 5. Law made, (*Aaron* and his ſonnes) are unable to ſave, they have infirmity: Now what is it in him that makes this difference, and him ſo able above what they were? *The word of the Oath makes the* [*Son*] (ſayes he) *who is perfected* (as you have it in the Greeke, and margent) *for evermore.* He mentions this his Son-ſhip principally in relation to his Interceſſion, which there he had diſcourſed of. Interceſſion is a carrying on our ſalvation in a way of grace and favour, as his *death* was by way of *ſatisfaction.* And anſwerably it may be obſerved in the Scripture, that as the *all-ſufficiency* of the *ſatisfaction* of his *death*, is ſtill put upon his being *God*; and ſo upon the *greatneſſe of his Perſon* conſidered in *reſpect of his nature* or *eſſence*, namely, his *God-head*: So in like manner, that the *prevalency* of his *Interceſſion* is founded upon the *neerneſſe* of his *relation* unto God, his *alliance* to him, and the *being* his *Sonne.* Thus for the firſt. When *Redemption* is ſpoken of, the *ſufficiency* of the *price* is eminently put upon his *God-head*, [*The bloud of God.*] Thus alſo *Heb.* 9. where when he had (*ver.* 12.) ſhewn how Chriſt had purchaſed

How great an influence this hath into Interceſſion to make it prevalent.

chaſed and obtained a *perfect redemption*, he then argues the ſufficiency of it from his *Godhead*, *ver.* 13, 14. *For if the blood of Bulls and of Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the puriſying of the fleſh: How much more ſhall the blood of Chriſt, who [through the eternall ſpirit] offered himſelfe, &c.* The *eternall ſpirit* is his *Godhead*. Thus anſwerably when he ſpeaks of the prevailing of his Interceſſion in Heaven, he puts it upon his *Sonne-ſhip*, [*Jeſus the Sonne*,] he mentions the nearneſſe of the relation of his perſon to God, as being that which draws with that great reſpect of favour and grace; he being by this great with God, as great in himſelfe. All matters of Interceſſion are carried, we know, by way of favour: And therefore looke how prevalent in a way of merit, his being *God* makes his *death* in its kinde; no leſſe prevalent doth his being the *Sonne of God*, make his *Interceſſion* in its kinde, namely, in a way of obtaining grace and mercy: yea, ſo prevalent of it ſelfe it is, that we might build upon it alone, even as much as upon his death. And indeed, Sect. 5.

Chriſt

Sect. 5. Chriſt intercedes not only in the vertue and ſtrength of his ſatisfaction, (though in that alſo) and of his obedience to his Father; but alſo in the ſtrength of his relation as *a Sonne*, who pleads his own grace and intereſt in God, as he is his Sonne; which is a conſideration that doth alwaies *actually* exiſt and abide: Whereas his obedience (though perfect) was but once *offered up*, and its exiſtence is but *virtuall*; but he continues *a Sonne for ever*, not virtually only, but actually. And therefore it is added in that ſeventh to the *Hebrews*, *ver. laſt*, that the *Goſpell ordained the Sonne* [*perfected for ever.*] The meaning whereof is, that he is not only a Prieſt perfected in the time paſt by that perfect offering once made; but in that he is the Son, he remaines a *perfect Prieſt for ever*, for time to come: whom therefore no imperfection in his office, no failing or miſſing of his ſuits can befall. So as if it could be ſuppoſed that his obedience (becauſe paſt ſo long agoe) might be forgotten; yet never this, that he is a *Sonne*: That for ever abides, and of it ſelfe were enough to prevaile. And how effectuall muſt the inter-

nterceſſion of ſuch a Sonne be, Sect. 5.
who is ſo great a Sonne of ſo great a
Father, equall with him, and the ex-
preſſe Image of his perſon? never any
Sonne ſo like, and in ſo peculiarly a
tranſcendent manner a Sonne, as the
relation of Sonne-ſhip among men is
but a ſhadow of it! Chriſt is *one* with
his Father, as himſelfe often ſpeakes;
and therefore if his Father ſhould de-
ny him any thing, he ſhould then ceaſe
to be one with him, he muſt then *deny*
himſelfe, which God can never doe.
He is in this reſpect [*the Beloved*] as
he is called, *Epheſ.* 1. 6. as on whom
(originally and primarily) all the
beames of Gods love doe fall. *Solo-
mon* (the Type of Chriſt) was *the be-
loved of God*, 2 *Sam.* 12. 24. and had
his name from thence, (namely) *Jedi-
diah*, that is, *beloved of the Lord*: And
to ſhew how beloved he was, God,
when he came firſt to his kingdome,
bade him *ask what he ſhould give him*,
1 *Kings*, 3. 5. Now the like God ſayes
to Chriſt when come firſt to his King-
dome alſo, *Pſal.* 2. 8. *Aſk of me, and I
will give thee*; namely, when *he had ſet
him as King on his holy hill, ver.* 6. And
of him he ſayes, *This is my well-beloved*

Sonne

Sect. 5. *Sonne in whom I am well pleased, hear him.* God bids us therefore and upo that reſpect to *heare him*; and tha ſpeech was but the eccho of his own heart, in that he himſelfe is ſo wel pleaſed with him for this, that h is his Sonne, as he himſelfe will hear him in every thing; yea, and is pleaſed with him, as that a though Chriſt had never dyed, n obeyed the Law; yet ſimply, becau he is his Sonne; he hath ſo full a acquieſcencie of all deſires in him and complacencie of delights, tha he could deny him nothing. Ho prevalent then muſt Chriſts inte ceſſion needes be, though ther were nothing elſe to be conſide ed?

That God had his conſideration of his being his *Sonne*, when he ordained him a *Prieſt* to intercede, as that which would fit him for this work.

And that God had indeed this one maine conſideration, upon whic he made him a Prieſt thus to inte cede, thoſe words doe teſtifie, *Heb.* 5, and 6. *He that ſaid unto him, Th art my Sonne, this day have I begott thee; As he ſaith alſo in another pla Thou art a Prieſt for ever, after the o der of Melchiſedech*: Theſe lat words are not onely a Paraphra (as ſome thinke) meerly to ſhew th

[*He*

[He] *that ſaid, Chriſt was his Sonne,* Sect. 5.
ſaid alſo, *He was a Prieſt*; but it is to ſhew the foundation of his call to that office. The great conſideration that fi ted him for it, was, that he was Gods Sonne; eſpecially that fitted him for that part of his Prieſt-hood which was to remaine *for ever*, (of which that 110. *Pſal.* and the Epiſtle to the *Heb.* do eſpecially ſpeak.) Neither is the meaning of the fore-cited place onely to ſhew, that in that he was Gods Sonne, it was his birth-right to be a Prieſt; ſo as if God would have any Prieſt at all, it muſt be he; and ſo upon that conſideration, he that ſaid to him, *Thou art my Sonne*, ſaid, *Thou art a Prieſt*; and that being his right, he therefore called him to it, becauſe he was *his Sonne*, (for according to the Law of Nature, the eldeſt in the family was to be Prieſt; and ſo Chriſt, even as God-man, being *the firſt-borne of every creature*, and the naturall firſt-begotten Sonne of God, had right to be the prime leader of that great *Chorus* in that eternall worſhip in heaven:) That (I ſay) is not all the meaning of thoſe words, nor all that God con-

Sect. 5. conſidered in it, when he thus ordained him to be a Prieſt; but he had a further and more peculiar reſpect unto this eſpeciall part of his Prieſthood, his *Interceſſion*, (as that clauſe *for ever* imports) as that which, he being his naturall Son, ſo neerly allied to him, would tranſcendently fit him, and give ſuch an omnipotent prevalency and effectualneſſe to his requeſts, that he would be the moſt abſolute perfect Prieſt for ever, (in this reſpect) that could be: That as God himſelfe is perfect, and his power irreſiſtable, ſo his Prieſthood through this relation might be perfect alſo, and his requeſts undeniable. Thus did God order it to ſtrenghthen our faith. And that indeed God did conſider this relation of his to him to this very end, is evident by that of the 2. *Pſal.* (out of which that ſaying [*Thou art my Son*] is cited) *ver.*7, and 8. *Thou art my Son, this day have I begotten thee*: and what followes? *Aſk of me, and I will give thee, &c.* He connects both theſe together, namely, Interceſſion (that part of his Prieſtly office of asking) with his Son-ſhip, for that is it which moveth God to grant all that he asks. God loves

loves Chriſt as he loves himſelfe, and Sect. 5.
therefore can deny him nothing, as he
cannot deny himſelfe. And ſo by the
way, this cleares the ground of the
Apoſtles quoting thoſe words of the
2. *Pſal.* in the 5. to the *Hebrews*, as a
proofe of Chriſts call to the Prieſt-
hood, which Interpreters have been
troubled how to make out; for (as
you have ſeen) that ſpeech [*Thou art
my Son, ask, &c.*] is all one as if he
had ſaid, *Thou art a Prieſt*; and ſo was
as fit and full a place to prove his be-
ing a Prieſt in the holy Ghoſts intent,
as is that other quoted with it, out of
the 110. *Pſal.* though uttered in more
expreſſe words, *Thou art a Prieſt for
ever*: Both ſpeeches come to one, in
both places; the holy Ghoſt eſpecially
aiming in both, at that part of his
Prieſthood in heaven, his Interceſſion;
in the one ſpeaking of him *after he is
ſet upon Gods hill*, as *King*; (So *Pſal.* 2.
ver. 6.) and in the other, *after he is ſet
down at Gods right hand*; (So *Pſal.* 110.
ver. 1, 2.) Yea, and this his favour
with his Father, and Interceſſion a-
lone, might have procured pardon
for us ſinners, but that Gods will was
to have Juſtice ſatisfied.

And

Sect. 5. 2 His potency with God from his having been so *obedient a Sonne.*

And ſecondly, he intercedes not onely as a Sonne, (and in that reſpect a Prieſt perfect enough for ever) but alſo as a *Sonne* who hath beene *obedient* to his Father, and hath done at his requeſt, and for his ſake, the greateſt ſervice for him, and the moſt willingly that ever was done: And you all know how much former ſervices done, doe alwayes forward ſuits. In the 5. of the *Heb. ver.* 8, 9, 10. it is ſaid, that *though he were a Sonne, yet learned he obedience*, and thereby *became perfect.* The Apoſtle had ſaid in the verſes before, that in reſpect of his being his Sonne, God had called him to this office, as one that was thereby ſufficiently qualified to be a Prieſt that might prevaile; and yet in theſe verſes he further addes, that though he was a Sonne, (and in that reſpect a Prieſt perfect enough) yet he was to be *obedient* alſo, and thereby yet to become in a further reſpect a perfect High-Prieſt alſo, even in reſpect of ſervice done, and obedience performed. And ſo ſhews that he comes to have a further perfection and power of prevailing in his Prieſtly office added to that rela-

tion

tion of Sonne-ſhip, ſpoken of *ver.* 5. Sect. 5.
And therefore it follows, that he *being thus become perfect*, namely, through his obedience, *he became Author of eternall ſalvation unto all them that obey him, called of God an High-prieſt for ever, &c.* That therefore which makes him yet more potent, (that he may be ſure to prevaile) is his obedience, and ſervice done; and this alone alſo were enough to carry any thing. And both theſe conſiderations of his Sonne-ſhip and Obedience, as giving an efficacy to his Interceſſion, you have alſo in that *Heb.* 7. from *ver.* 26. to 28. he had ſpoken of the power of Interceſſion, *ver.* 24, 25. how he was *able to ſave to the utmoſt*; and then in the following *verſes* he ſhews the ground of it, firſt in his fore-paſt *obedience*, *ver.* 26. 1. *Active*, *For ſuch an High prieſt became us, who was* [*holy, harmleſſe, undefiled.*] And ſuch a Prieſt he was, and therefore able thus to ſave by his Interceſſion: For ſuch an one who was holy, harmleſſe, and no guile found in *his mouth*, what requeſts come out of ſuch lips, muſt needs be accepted. Then, Secondly, he mentions his

Paſſive

Sect. 5. *Passive obedience, ver.* 27. *He offered up himselfe once*, and thereby made so full a satisfaction, as he needed not to doe it but once; and in the strength of both these he intercedes: for to that purpose doth the mention of both these there come in. And then he addes that other which we before insisted on, that he is *the Sonne*, which follows in the next words, *ver.* 21. And accordingly you shall finde Christ himselfe urging this his obedience, as the foundation of all those his suits and requests for us that follow after. So in that last prayer, *John* 17. (which is as it were a pattern or instance of his Intercession for us in Heaven) *I have glorified thee on earth, I have finished the work thou gavest me; ver.* 4. And whereas two things may be distinctly considered in that his obedience: 1. The *worth* of it, as a *price* in the valuation of *Justice* it selfe: 2. The *desert* of *favour* and grace with God; which such an obedience and service done for his sake, might in a way of kindnesse expect to finde at his hands: you may for your comfort consider, that besides what the worth of it as a *price*, wch I shall urge in the next *chap.* might

Two things to be distinctly considered in his obedience, and both making it prevalent with God.

might exact of Juſtice it ſelfe be- Sect. 5.
tweene two ſtrangers (as we uſe to ſay) he having well paid for all that he asks; he hath moreover deſerved thus much grace and favour with his Father, in that this obedience was done for his ſake and at his requeſt; and this it calls for even in way of remuneration and requitall as of one kindneſſe with the like: That therefore his Father ſhould heare him in all the requeſts that ever he ſhould make, yea ſo tranſcendent was the obedience which he did to his Father, in giving himſelfe to death at his requeſt, (and it was done at Gods ſole entreaty, *Loe I come to doe thy will*) as he can never out-aske the merit of this his ſervice. And (which may yet further encourage us herein) hee hath nothing at all left to aske for himſelfe ſimply, for he hath need of nothing. So that all his favour remaines entire, for to be laid forth for ſinners, and employed for them: and then adde this thereto, that all he can aske for them, is leſſe, yea farre leſſe then the ſervice hee hath done to God

Sect. 5. comes to; our lives, and pardon
and ſalvation, theſe are not e
nough; they are too ſmall a requi
tall. So that beſides his *natura*
grace, and intereſt which he hath
with his Father, as he is his ſonne,
(which can never bee leſſened
this his *acquired* favour by his *obe*
dience muſt needs make him pre
vail, ſeeing it can never be requite
to the full. Some Divines put ſo
much efficacie in this, that they
ſay, Chriſts very being in Heaven
who once did this ſervice, and ſo
putting God in minde of it by his
very preſence, is all that interceſ-
ſion, that the Scripture ſpeakes
of, ſo ſufficient they thinke this a-
lone to be.

CHAP

CHAP. VI.

Secondly, the Prevalencie *of Chriſts Interceſſion, demonſtrated from the* righteouſneſſe *of the cauſe hee pleads even in* Juſtice : *How forcible the* cry *of his* blood *is, himſelf* appearing *to* intercede *with it.*

2. BEſides favour and grace in all theſe reſpects, he can and doth plead *Juſtice* and *Righteouſneſſe*, and is able ſo to carry it: ſo you have it, 1 *John* 2. 1. and 2. *ver. We have an Advocate with the Father, Jeſus Chriſt* [*the righteous.*] An Advocate hath place onely in a cauſe of Juſtice, and this Chriſts Advocateſhip is executed by pleading his owne ſatisfaction: ſo it followes, *Who is a propitiation for our ſinnes*; and can plead his owne righteouſneſſe ſo farre, that Juſtice it ſelfe ſhall bee faine to ſave the worſt of ſinners. He can turne Juſtice it ſelfe for them, and handle matters ſo, as Juſtice ſhall be as forward to ſave them as any other Attribute. So that if God be ſaid to be *righte-*

Sect. 5. *ons in forgiving us our ſins, if wee doe but confeſſe them,* (as *Chap.* 1. of this 1 *Epiſt.* of *John, ver.* 9.) then much more when *Jeſus Chriſt the righteous* ſhall intercede for the pardon of them, as he adds in the ſecond *ver.* of the enſuing *Chap.* and this if he will be *juſt.* The worſt Caſe hee will make a good one; not with colouring it over, (as cunning Lawyers do) or extenuating things; but with pleading that righteouſneſſe, which being put into the oppoſite ballance, ſhall caſt it for thee, be there never ſo many ſins weighed againſt it: Yea, and hee will be juſt in it too, and carry all by meere righteouſneſſe and equity.

This explicated.

In the explication of this Branch, my purpoſe is not to inſiſt upon the demonſtration of that *all-ſufficient fulneſſe* that is in Chriſts ſatisfaction, ſuch as may in juſtice procure our pardon and ſalvation, (becauſe it will more fitly belong to another Diſcourſe) but I ſhall abſolve this point in hand by two things which are proper to this head of *Interceſſion.*

First,

Sect. 5.

By two conſiderations.

First, by ſhewing how that there is even in reſpect to Gods Juſtice a powerfull *voice* of *Interceſſion* attributed unto Chriſts *bloud*, and how prevalent that muſt needs be in the eares of the righteous God.

Secondly, eſpecially when Chriſt himſelfe ſhall joyne with that cry and *Interceſſion* of his bloud, himſelf in Heaven appearing and interceding in the ſtrength of it.

1. How an Interceſſion and appeale to Gods Juſtice is attributed to Chriſts Blood.

For the firſt, the Apoſtle *Heb.* 12.24. doth aſcribe a voice, an appeale, an *Interceſſion* unto the bloud of Chriſt in Heaven. *The blood of ſprinkling* (ſayes he) [*ſpeakes*] *better things then the blood of Abel.* Hee makes Chriſts very blood and Advocate to *ſpeake* for us, though Chriſt himſelfe were ſilent; as hee ſayes in another caſe, *Abel, though dead, yet ſpeaketh*, *Heb.* 11.4. Many other things are ſaid to *cry* in Scripture, (and I might ſhew how the cry of all other things doe meet in this) but Bloud hath the loudeſt cry of all things elſe, in the eares of the Lord of Hoſts, the *Judge* of all the world, as he is in the 23. *verſ.* of that 12. *Chap.* ſtyled. Neither

Sect. 5. hath any *cry* the eare of Gods juſtice more then that of *blood*; *The voyce of thy brothers blood* (ſayes God to *Cain*) *cryes unto me from the ground*, Geneſis 4 10. Now in that ſpeech of the Apoſtle forecited, is the alluſion made unto the blood of *Abel*, and the cry thereof: And hee illuſtrates the cry of Chriſts bloud *for us*, by the cry of that bloud of *Abel againſt Cain*, it *ſpeakes better things then the blood of Abel*: And his ſcope therein is by an *Antitheſis* or way of oppoſition, to ſhew, that Chriſts blood calls for *greater good* things to bee beſtowed on us for whom it was ſhed, then *Abels* blood did for evill things, and vengeance againſt *Cain*, by whom it was ſhed. For looke how loud the blood of one innocent cryes for juſtice againſt another that murdered him; ſo loud will the blood of one righteous (who by the appointment and permiſſion of a ſupreme Judge, hath been condemned for another) cry for his releaſe and non-condemnation, for whom hee dyed: & the more righteous he was, who

who laid downe his life for another, the louder ſtill is that cry, for it is made in the ſtrength of all that worth which was in him, whoſe blood was ſhed. Now to ſet forth the power of this cry of Chriſts blood with juſtice, let us compare it with that cry of *Abels* bloud in theſe two things, wherein it will be found infinitely to exceed it in force and loudneſſe. Sect. 5.

This cry of his blood, illuſtrated by a two-fold compariſon, with the cry of the blood of Abel, in all which it exceeds it.

First, even the blood of the wickedeſt man on earth, if innocently ſhed, doth cry, and hath a power with Juſtice againſt him who murdered him. Had *Abel* murdered *Cain*, *Cains* blood would have cryed and called upon Gods Juſtice againſt *Abel* but [*Abels blood*] (there is an emphaſis in that) *Abels* who was a Saint, and the firſt Martyr in Gods Kalender; and ſo his blood cryes according to the worth that was in him. Now *precious in the ſight of the Lord is the death of his Saints*; and the blood of one of them cryes louder then the blood of all Man-kinde beſides. Now from this I argue, If the blood of a

Sect. 5. Saint cryes ſo, what muſt the blood of the *King of Saints* (as Chriſt is called, *Rev.*15.) then doe? If the blood of one member of Chriſts body, what will then the blood of the head, farre more worth then that whole body? how doth it fill Heaven and Earth with out-cries, untill the promiſed intent of its ſhedding be accompliſht? And (as the Antitheſis carries it) look how the blood of *Abel* cryed for the ruine and condemnation of his brother *Cain*, ſo does Chriſts blood on the contrary for our pardon and non-condemnation; and ſo much the lowder, by how much his blood was of more worth then *Abels* was. This was the *blood of God*; ſo *Acts* 20. *Who therefore ſhall condemne?*

But ſecondly *Chriſts* blood hath in its cry here a further advantage of *Abels blood* attributed to it; For that cryed but from earth, *from the ground* where it lay ſhed, and that but for an anſwerable earthly puniſhment on *Cain*, as he was a man upon the earth, but Chriſts blood is carried up to Heaven: for as the High Prieſt carried

carried the blood of the Sacrifices into the Holy of Holies, ſo hath Chriſt virtually carried his blood into Heaven, *Heb.* 9.12. And this is intimated in this place alſo, as by the coherence will appeare. For all the other particulars, (of which this is one) whereto hee ſayes the Saints are come, they are all in Heaven: *You are come* (ſayes he, Vers. 22.) *to the City of the living God, the Heavenly Hieruſalem, and to an innumerable company of Angels, to the Church of the firſt born who are written in Heaven, and to God the Iudge of all, and to the ſpirits of juſt men made perfect:* All which things are in Heaven, neither names he any other then ſuch: And then adds [*And to the blood of ſprinkling which ſpeakes, &c.*] as a thing both ſpeaking in Heaven, and beſprinkled from Heaven, yea, wherewith Heaven is all beſprinkled, as the Mercie-ſeat in the Holy of holies was, becauſe ſinners are to come thither. This blood therefore cries from Heaven, it is next unto God who ſits Judge there, it cries in his very eares; whereas the cry of blood Sect. 5.

Sect. 5. from the ground is further off, and ſo though the cry thereof may come up to Heaven, yet the blood it ſelfe comes not up thither, as Chriſts already is. *Abels* blood cryed for vengeance to come downe from Heaven, but Chriſts blood cries us up into Heaven: like to that voice *Rev.* 11. 12. [*Come up hither:*] So *John* 17. 24. *Where I am, let them be,* for whom this blood was ſhed.

An explication in what ſtyle Chriſts blood is ſaid to cry.

But though this ſpeaking, this voice, and interceſſion, be attributed to his blood, yet it is but in a Metaphoricall and improper (though reall) ſenſe: as alſo that this blood is in Heaven, is ſpoken, though in a reall, yet not in a proper ſenſe. Some Divines of all ſides, both Popiſh and Proteſtant, would make the whole work of Interceſſion, to be onely Metaphoricall. It is true indeed, the voice and interceſſion of his blood apart conſidered, is but Metaphoricall, (I grant) and yet reall; ſuch a voice as thoſe groanes are that are attributed to the *whole creation*, *Rom.* 8. 22. But Interceſſion as an act of Chriſt himſelfe, joyned with this voice of

his

his blood, is most properly and truely such. Sect. 5.

Therefore in the second place, adde to this Christs owne intercession also, which was the second thing propounded, that Christ by his owne Prayers seconds this cry of his blood: that not only the blood of Christ doth cry, but that Christ himselfe being alive doth joyne with it: how forcible and prevalent must all this bee supposed to bee? The blood of a man slaine doth cry, though the man remaine dead; even as of *Abel* it is said, (though to another purpose) *that being dead he yet speaketh*, *Heb.* 11. but Christ liveth and appeareth: *Vivit, & in cœlum cœlorum venit*; He follows the suit, pursues the hue and cry of his blood himselfe. His being alive, puts a life into his death. It is not in this as it was in that other, the first *Adams* sinne and disobedience. *Adam* although he himselfe had been annihilated when he dyed, yet he having set the stocke of our nature a going in propagation of Children, his sinne would have defiled and con-

2. Consideration; Christ himselfe living and joyning with the cry of his bloud how prevalent it must needs be.

Sect. 5. condemned them to the end of the world, and the force of it to condemne is neither furthered nor leſſened by his ſubſiſting and being, or his not being: it receives no aſſiſtance from his perſonall life, one way or other. And the reaſon is, becauſe his ſinne condemnes us in a naturall and neceſſary way: But the death of Chriſt and his blood ſhed, theſe ſaving us in a way of grace and favour unto Chriſt himſelfe and for his ſake, that very being alive of Chriſt, that ſhed this blood, adds an infinite acceptation to it with God, moves him the more to heare the cry of it, and to regard it. In a matter of favour to be done for the ſake of another man, or in a ſuit, or matter of juſtice that concerns another, who is intereſted in it, that mans being *in vivis*, his being alive, puts a life into the cauſe. If *David* would have reſpect to *Ionathan* (when dead) in his children, he would much more if himſelfe had been alive. God made a Covenant with *Abraham*, *Iſaac*, and *Iacob*, to remember their ſeed after them; And why? They are alive,

alive, and were to live for ever; Sect. 5.
and though dead, ſhall riſe againe.
So Chriſt reaſoneth from it, *Matth.* 22. 32. *I am the God of* Abraham, Iſaac, *and* Jacob: *God is the God of the living*, (ſayes he) *and not of the dead*: and ſo, *though* Abraham *be ignorant of his children* (as the Prophet ſpeaks) and ſhould not intercede for them, yet becauſe *Abrahams* ſoul lives, and is not extinct, (as the Sadduces thought) but ſhall live againe at the Reſurrection; therfore God remembers and reſpects his covenant with them; for he is a God of the living, and ſo his Covenant holds with them whilſt they live. The old covenant of the firſt Teſtament ran in the names of *Abraham*, *Iſaac*, and *Jacob*, [*The God of Abraham, Iſaac, and Jacob*] but this new covenant runnes in the name of Chriſt, *The God and Father of our Lord Jeſus Chriſt*; ſo *Eph.* 1. 3. and ſo he becomes our God and our Father in him. And God being thus our Father, becauſe Chriſts Father, and Chriſt (in whoſe name the Covenant runs) being alive, and God by Covenant the God of a living, not

of

Sect. 5. of a dead Chriſt ; This therefore works effectually with him to reſpect his blood & hear the cry of it; and this, though Chriſt were abſent, much more then when he is preſent alſo, and on purpoſe *appeareth in the preſence of God for us* ; as it is *Heb.9.* 24. He is alive, and ſo, able to follow his own ſuit, and will be ſure to ſee to it , and to ſecond the cry of his blood, if it ſhould not be heard.

To illuſtrate this by the helpe of the former compariſon begun; If as *Abels* blood cries , ſo alſo it proves that *Abels* ſoule lives to cry; that both his cauſe cries and himſelfe lives to follow it : So that the cry of *Abels* blood is ſeconded with the cry of *Abels* ſoule that lives, how doubly forcible muſt this needs be ? And thus indeed you have it, *Rev. 6. 9.* where it is ſaid that [*the ſoules*] *of them which were ſlaine for the teſtimony which they held,* [*cryed*] *with a loud voyce, ſaying, How long, O Lord , holy and true, doſt thou not avenge our blood ?* Yea, ſee that not onely their blood cries, but their ſoules live, and live to cry. And it is not ſpoken Metaphorically of their ſoules,

soules, but what is truely done by them now in heaven, it being mentioned to shew how and by what God was moved to bring vengeance on the Heathenish Empire of *Rome* that had shed their *blood.* Now not only Christs *Soule* (as theirs) lives to cry, but his whole person; for he is *risen againe*, and lives to intercede for ever. In the *Rev.* 1. *v.* 18. Christ appearing to *John*, when hee would speake but one speech that should move all in him, he sayes but this, *I am he that liveth, and was dead*, and dyed for thee. And whose heart doth it not move, to read it with faith? and doth it not move his Father (think you) who was the chiefe cause and motioner of his death) to think, *My Sonne* that was dead, and dyed at my request for sinners, is now alive again, and liveth to intercede, and liveth to *see the travaile of his soule* fulfilled and satisfied? God pronounceth this upon it in that 53. of *Isa. v.* 10. *By his knowledge* (or faith in him) *shall he justifie many*; even as many as he dyed for. *Who then shall condemne? Christ that was dead is alive, and liveth to intercede.* Sect. 5.

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CHAP. VIII.

Thirdly, The prevalencie of Christs intercession, and of his grace with his Father, demonstrated from the greatnesse and absoluteness of his power, to doe what ever he askes.

3. From the great power over all things that God the Father hath put into his hands, and therefore will deny him nothing.

A Third demonstration both of Christs greatnesse with God, and his power to prevaile for us, is taken from this, that God hath put all power into his hand, to do what ever he will, hath made him his King to doe what pleaseth him either in Heaven, Earth, or Hell; yea, to doe all that God himselfe ever meanes to doe, or all that God desires to doe: And certainely if his Father hath been so gracious to him as to bestow so high and absolute a soveraignty on him, as to accomplish and effect what ever hee meanes to doe, surely his purpose was never to deny Christ any request, that he should after this make: he would never have advanced the humane nature to that absoluteness else. Those two great Monarchs made great grants and largesses, the

the one to *Eſther*, the other to *Herodias* daughter; but yet they were limited to the halfe of their Kingdomes: ſo *Marke* 6. and *Eſther* 5. 6. and the royall power in their Kingdomes, they meant ſtill to retaine and reſerve wholly to themſelves: But God having placed Chriſt on his Throne, bids him aske even to the whole of his Kingdom, for God hath made him a King, ſitting on his Throne with him, not to ſhare halves, but to have all power in heaven and earth; *he hath committed all judgement to the Sonne*, to ſave and condemne whom ever he will; and ſo farre as the Kingdome of God goes, or is extended he may doe any thing. So *John* 5. 21. *As the Father raiſeth up the dead, ſo the Son quickneth whom he will, for as the Father hath life in himſelfe, ſo hath he given to the Son to have life in himſelfe, ver.* 26. and hath in like manner *given authority to execute judgement alſo*, as the *Son of man*, (namely of himſelfe) *verſ.* 27. as he had ſaid, *He had given him to have life in himſelfe, Verſe* 26. (not dependently, as wee have, but Sect. 5.

Sect. 5. but independently) ſo to execute judgement alſo, *ver.* 27. So that Chriſts will is as free, and himſelfe as abſolute a Monarch and King of himſelfe, as God himſelfe is. He indeed hath it not *à ſeipſo*, but *in ſeipſo*, not *à ſeipſo* originally, but from his Father, but *in ſeipſo* independently.

Though Chriſt as King can command all things, yet to honour his Father he intercedes for what himſelfe commands.

Now then, if hee who is King, and may and doth of himſelfe command all that is done, as abſolutely as God himſelfe doth, (I ſpeak in reſpect of the execution of things downward, by ſecond cauſes) if he, over and above, to honour his Father, will aske all that himſelfe hath power to doe, what will not be done? *Qui rogat, & imperare poteſt*, He that can, and doth command what ever hee would have done, and it is ſtraight done; if hee ſhall ask and intreat, what will not be done? As a King who ſues for Peace, backt with a potent Army which is able to win what he intreats for, muſt needs treat more effectually: So doth Chriſt ſue for every thing, with power to effect it. Remember that hee is ſaid here in the

the Text, firſt to be at Gods right hand, and then to intercede. Hee treats the ſalvation of ſinners, as a mighty Prince treats the giving up ſome Towne to him, which lyes ſeated under a Caſtle of his, which commands that Towne: he ſtands treating with the Governour, having his Ordnance ready for the battery, and to bring all into ſubjection, as 2 *Cor.* 10. 4. And this is a conſideration that God himſelf tooke, in that 2. *Pſalm.* when hee made him that promiſe, (*Aske and I will give thee*) why hee made ſo large a grant: He had ſaid before, *ver.* 6. I *have ſet my King upon my holy hill of Sion*, (which made him (one would thinke) paſt asking) and above the condition of an Interceſſour. Now God ſayes of him, He is *My King*, not in reſpect of his commanding God, (that were blaſphemy to thinke) but it is ſpoken in reſpect of commanding all below him. God having ſet him in his Throne, to doe as much as hee himſelfe would (or meanes) to have done, ſayes, He is my King to rule all, not ſo much under me, as for me, and

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That this is a conſideration upon which God denyes him nothing.

Sect. 5. and in my ſtead ; yet abſolutely, and in himſelfe, *The Father judgeth no man.* Now when the Father had firſt made and conſtituted him thus great a King, then hee bids him Aske, to whom hee had firſt given this abſolute power to command. We may (without blaſphemy) ſay of this God-man, that God hath (not onely not the heart, as being his Father, but) not the power to croſſe any thing he doth. Thus faſt hath he God unto him. Onely hee (who in reſpect of this his power is to be honoured as the Father, as *John* 5. 23. yet) to honour his Father, who gave this power originally to him as Mediatour ; He is to aske for that which of himſelfe he yet can doe. And therefore (ſayes God) though thou art a King, (ſo *Verſe* 6.) and all my Kingdome, even *the utmoſt ends of the earth* are *thine inheritance* by a naturall right, now that thou art my Sonne, (as *verſe* 8.) yet becauſe thou art *My King*, of my appointing, and *I have ſet thee* on the Throne, (as the word is, *verſe* 6.) and (*thou art my Son, and* I *have begotten thee*) therefore

fore acknowledge my grant in all, Sect. 5.
Aske of me, and I will give thee the utmoſt ends of the earth for thy inheritance: I cannot deny thee, but I would have thee aske; And therfore Chriſt asks. Yet ſtill withall remember, that he asks, who can command the thing to be done: and yet as he muſt aske ere the thing be done, ſo if hee aske, it muſt needs bee granted. Theſe are the termes betweene this Father and this Sonne; (who in a word) had not beene ſo great a Father, if hee had not had a Son thus great, that himſelfe could not deny what this Son would have done: it is for his owne honour to have ſuch a Son: So John 5. 23. *That they might honour the Sonne, as they honour the Father*, therefore *All judgement is committed to him.* Now then if hee who hath ſo much power, will joyne the force of intreaty with a Father that ſo loves him; if he who is *The Word of his Father*, that commands, creates, and upholds all, as *Heb.* 1. [*He ſpake, and it was done*] if he will become a Word to his Father, and ſpeake a word for us,

and

Sect. 5. and aske all that he meanes to doe; how forcible will ſuch words bee?

How forcible Chriſts prayers and interceſſion muſt needs be by an inference frō the prevalencie of ours.

Therefore obſerve Chriſts manner of praying, *Ioh.* 17. (which prayer is a plat-form of Interceſſion in Heaven) *v.* 24. [*Father I will*] *that they whom thou haſt given me, be where I am.* He prayes like a King, who is in joynt commiſſion with God. If God puts that honour upon our prayers, that wee are ſaid *to have power with God*, as *Jacob*, *Hoſ.* 12. 3. that if God bee never ſo angry, yet by *taking hold of his ſtrength*, wee hold *his hands*, as *Eſay* 27. 5. that God cries out to *Moſes*, like a man whoſe hands are held, *Let me alone*, *Exod.* 32. 10. yea that he accounts it as a *command* and a *Mandamus*, ſo he ſtyles it, *Eſay* 45. 11. [*Command ye me*] ſo unable is he to goe againſt it. Then how much more doth Jeſus Chriſts Interceſſion bind Gods hands, and command all in Heaven and earth? Therefore *Zach.* 1. you have Chriſt *the Angel of the Covenant*, brought in interceding with the Father for his Church, and hee ſpeakes abruptly as one full

full of complaints, and in an expoſtulating way, [*O Lord of Hoſts, how long, wilt thou not be mercifull to Hieruſalem and the Cities of Judah?*] and *ver.* 13 *Zachary* ſaith that he obſerved, that the *Lord anſwered the Angel with good words and comfortable.* God was faine to give him good words (as we uſe to ſay) that is, words that might paciſie him as words of comfort to us, ſo good words in reſpect to the Angels complaint. And you may obſerve, how in the anſwer God returnes upon it, (which he bade *Zachary* write) God excuſeth it (as it were) to Chriſt, that his Church had been ſo long and ſo hardly dealt withall; as if beyond his intention, he layes the fault on the inſtruments, *I was but a little diſpleaſed, but they helpt forward the affliction, ver.* 15. This is ſpoken and carried after the manner of men, to ſhew how tender God is of diſpleaſing Chriſt our Interceſſor: that when Chriſt hath (as it were) beene a long while ſilent, and let God alone, and his people have been il dealt withall; he on the ſuddain in the end intercedes & cõplains Sect. 5.

Sect. 5. plaines of it, and it is not only instantly redreſſed, but excuſed for times paſt, with *good words, and comfort. bie words.* Chriſts father will not diſpleaſe him, nor goe againſt him in any thing.

A farther explication of this demonſtration

Now that you may ſee a reaſon of this, and have all cavils and exceptions taken away, that may ariſe againſt this; and how that there is an impoſſibility that it ſhould bee otherwiſe: know, that this Father and this Sonne, though two Perſons have yet but one will betweene them, and but one power betweene them, (though the Son *ad extra* outwardly executes all) John 10. 30. *My Father and* I *are* one; that is, have but one and the ſame power to ſave you, and one minde and will: So alſo, John 5. 19. *the Sonne can doe nothing of himſelfe, but what he ſees the Father doe, and what ever he doth, the ſame the Father doth alſo:* they conſpire in one, have one power, one will: and then it is no matter though God commit all power to the Son, and that the Sonne though hee hath all power, muſt ask all of the Father, for

for to be ſure what ever he asks, the Father hath not power to deny; for they have but one will and power. They are one; ſo as if God deny him, he muſt deny himſelfe, which the Apoſtle tells us he cannot doe, 2 *Tim.* 2. 13. And ſo in the ſame ſenſe that God is ſaid *not to have power to deny himſelfe*; in the ſame ſenſe it may be ſaid, he hath not power to deny Chriſt what he askes. Therefore God might well make him an abſolute King, and betruſt him with all power; and Chriſt might well oblige himſelfe, notwithſtanding this power, to aske all that he meanes to doe; for they have but one will and one power, ſo as our ſalvation is made ſure by this on all hands. [*I come not to doe my will, but the will of him who ſent me; and his will is, that I ſhall loſe none of all thoſe whom hee hath given me,*] *Iohn* 6. 38. 39. And therefore *who ſhall condemne? It is Chriſt that intercedes.* As *who ſhall reſiſt Gods will?* (as the Apoſtle ſpeakes) ſo who ſhall reſiſt or gaine-ſay Chriſts Interceſſion? God himſelfe cannot, no more then hee Sect. 5.

Sect. 5. can gaine-say or deny himſelfe.

CHAP. VIII.

The potencie and prevalencie of Chriſts Interceſſion, demonſtrated from the graciouſneſſe *of the Perſon* with whom *he intercedes, conſidered firſt as he is the* Father *of Chriſt himſelf.*

The readineſſe in God to hear Chriſt for us.

WE have ſeene the greatneſſe of the Perſon interceding, and many conſiderations from thence, which may perſwade us of his prevailing for us. Let us now in the next place, conſider the *graciouſneſſe* of the *Perſon, with whom* he intercedes, which the Scripture for our comfort herein doth diſtinctly ſet before us, to the end that in this great matter, our joy and ſecurity may every way be full. Thus in that 1 *John* 2.1. when for the comfort and ſupport of Beleevers, againſt the evill of the greateſt ſins that can befall them after converſion, the Apoſtle mindes them of Chriſts Interceſſion in thoſe words, *If any man ſin, we have an Advocate, Jeſus Chriſt the righteous*: mentioning

ning therein the power and prevalencie of ſuch an Advocate, through his own *righteouſneſſe*: But yet over and above all this, the more fully to aſſure us of his good ſucceſſe herein for us, he alſo adds, [*An Advocate with the Father.*] He inſinuates and ſuggeſts the relation and gracious diſpoſition of him, upon whoſe ſupreame will our caſe ultimately dependeth, [*The Father*] as affording a new comfort and encouragement, even as great as doth the righteouſneſſe & power of the Perſon interceding. He ſayes not, [*With God onely*] as elſewhere, but [*With the Father.*] And that his words might afford the more full matter of confidence, and be the more comprehenſive, and take in all, he expreſſeth not this relation of God limitedly, as confined to his Fatherhood, either unto Chriſt only, or us alone: He ſayes not onely [*An Advocate with his Father,*] though that would have given much aſſurance, or [*With your Father*] though that might afford much boldneſſe; but indefinitely he ſaies [*With the Father,*] as intending Sect. 5.

Sect. 5. to take in both; to aſcertain us of the prevailing efficacie of Chriſts Interceſſion, from both. You have both theſe elſewhere more diſtinctly, and on purpoſe, and *together* mentioned, *John* 20.17. *I goe to my Father, and your Father,* ſayes Chriſt there: And it was ſpoken after that all his Diſciples had before forſaken him, and *Peter* denied him; when *Chriſt* himſelfe would ſend them the greateſt cordiall that his heart could utter, and wrap up the ſtrongeſt ſublimation of comforts in one pill; What was it? Go tell them, (ſayes he) not ſo much that I have ſatisfied for ſinne, overcome death, or am riſen, but that I *Aſcend:* For in that which Chriſt doth for us being aſcended, lyes the height, the top of our comfort. And whereas he might have ſaid, (and it had been matter of unſpeakable comfort) I aſcend to heaven, and ſo where I am, you ſhall be alſo; yet he chooſeth rather to ſay, [*I aſcend to the Father,*] for that indeed contained the foundation, ſpring and cauſe of their comfort; even that relation of Gods, [his Fatherhood] with

In that hee is both the Father of Chriſt, and alſo our Father.

with which Chriſt was to deale after his aſcending, for them. And becauſe when before his death hee had ſpoken of his going to his Father, their hearts had beene troubled, *Iohn* 14.28. they thinking it was for his owne preferment onely, (as Chriſts ſpeech there implies they did) therefore he here diſtinctly addes, I *aſcend to my Father and your Father, to my God and your God.* He had in effect ſpoken as much bebefore, in the words foregoing, *Goe tell my Brethren*, but that was onely *implicitely*; therefore more plainly and *explicitely* hee ſayes it, for their further comfort, [I *goe to my Father, and your Father.*] And conſider, that Chriſt being now newly riſen, and having as yet not ſeene his Diſciples, and being now to ſend a meſſage, his firſt meſſage, a Goſpell of good tidings to them, (and that in a briefe ſentence) by a woman; hee chooſeth out this as the firſt word to be ſpoken from him now, when he was come out of the other world, at their firſt heare-ſay of his returne, he utters forth at once, the bottome, Sect. 5.

Sect. 5. the depth of all comfort, the ſumme of all joy; then which the Goſpell knowes no greater, nor can goe higher: So as if Chriſt ſhould intend now at this day to ſend good newes from Heaven to any of you, it would be but this, I am here an Advocate, interceding with my Father, and thy Father. All is ſpoken in that. Even [*He*] could not ſpeak more comfort, who is the God of comfort. Now therefore let us apart conſider theſe two relations, which afford each of them their proper comfort and aſſurance; both that Chriſt is aſcended, and intercedes with *his* owne *Father*; and alſo with *Our Father*: and therefore how prevailing muſt this Interceſſion be?

1. That Chriſt intercedes with his Father.

Firſt, Chriſt intercedes with his Father, who neither will nor can deny him any thing. To confirme this, you have a double Teſtimony, and of two of the greateſt witneſſes in Heaven: both a Teſtimony of *Chriſts* owne, whilſt he was on Earth; and Gods owne word alſo declared, ſince Chriſt came to Heaven. The 1. in the 11. of *Iohn*, whilſt

whilſt Chriſt was here on earth, and had not as then fully performed that great ſervice which hee was to finiſh, which ſince he having done, it muſt needs ingratiate him the more with God his Father. When *Lazarus* was now foure dayes dead, *Martha*, to move Chriſt to pitty her, firſt tells him, that if hee had been there before her brother dyed, that then he had not dyed: and then (as having ſpoke too little) ſhee adds, yea thou canſt (if thou pleaſeſt) remedie it yet. *But* I *know* (ſayes ſhe, *ver.* 22.) *that even now* (though he be ſo long dead) *what ever thou wilt aske of God, God will give it thee.* Here was her confidence in Chriſts interceſſion, though this were a greater worke then ever yet Chriſt had done any. And Chriſt ſeeing her faith in this, hee confirmes her ſpeech when he came to raiſe him, and takes a ſolemne occaſion to declare, that God had never denyed him any requeſt that hee had ever put up to him, firſt thanking God particularly that hee had heard him in this, *Verſe* 41. *Father* I *thanke thee, that* Sect. 5.

Sect. 5. *thou haſt heard me*: He had (it ſeems) prayed for the thing at her entreaty; and now, before the thing was done, he (being aſſured his prayer was heard) gives thankes; ſo confident was hee of his being heard. And then ſecondly, ſhews upon what this his confidence at this time was grounded, his conſtant experience that God had never denyed him any requeſt; for it followes, *ver.* 42. *And I know that thou heareſt me alwaies*, (& therefore was ſo bold, as to expreſſe my confidence in this, before the thing was done) *but becauſe of them who ſtood by, I ſaid it.* As if hee had ſaid, Though I gave this publick thanks for being heard onely in this one miracle, and at no time the like ſo publickly; yet this is no new thing, but thus it hath beene alwaies hitherto, in all the miracles I have wrought, and requeſts I have put up, which made mee ſo to give thankes before-hand: and this is not the firſt time that God hath heard me thus; which I ſpeake, that they might beleeve. Thus he was never denyed on earth, from the

the first to the last. For this was one of his greatest miracles, and reserved unto the last, even a few dayes before his crucifying. Sect. 5.

And now he hath performed the service designed him, and is come to heaven, let us secondly heare God himselfe speake, what he meanes to doe for him. You heard before, when hee came first to Heaven, what God said to him, and how he welcomed him with a [*Sit thou at my right hand, till I make thine enemies thy foot-stool:*] And before Christ opened his mouth to speak a word, by way of any request to God, (which was the office that he was now to execute) God himselfe prevented him, and added, [*Thou art my Sonne, this day have* I *begotten thee: Aske of mee, and* I *will give thee, Psal.* 2. *ver.* 28.] He speakes it at Christs first comming up to Heaven, when he had *his King on his holy hill*, as *ver.* 6. Christ was new glorified, which was a new begetting to him, *To day have* I *begotten thee*: And this is, as if hee had said, I know you will aske mee now for all that

Sect. 5. you have dyed for; and this I promiſe you before-hand, before you ſpeake a word, or make any requeſt unto me, you ſhall aske nothing but it ſhall be granted; and this I ſpeake once for all, as a boone and a grace granted you upon your birth-day, as the ſolemneſt celebration of it (for ſuch was his Reſurrection, and Aſcenſion, and ſitting at Gods right hand) *This day have I begotten thee*; *Aske of me and I will give thee.* So full of joy was his Fathers heart, that he had his Sonne in Heaven with him, whom he had begotten from everlaſting, and ordained *to this glory*, who was lately dead, and in a manner loſt, and therefore now (as it were) new begotten. Gods heart was ſo full, that he could not hold from expreſſing it in the largeſt favours and grants. And whereas Kings upon their owne birth-dayes, uſe to grant ſuch favours to their favourites: So *Herod* on his birth-day to the Daughter of *Herodias*, promiſed w th an oath to give her whatſoever ſhe would aske, *Matth.* 14.7. God himſelfe having no birth-day,

nor

nor being of himselfe capable of it, yet having a Sonne who had, hee honours him with that grace upon that day; and if Queene *Esther* (a Subject, yea, a slave in her originall condition) was so prevalent for the Jewes her People and Nation, when their case was desperate, and when there was an irrevocable decree past (and that not to be altered) for their ruine and destruction, then what will not Christ (so great a Sonne, even equall with his Father) prevaile for, with his Father, for his brethren? Be their case, for the time past, never so desperate, bee there never so many threatnings gone out against them, never so many presidents and examples of men condemned before for the like sinnes, and the like case, yet Christ can prevaile against them all. Sect. 5.

CHAP.

CHAP. IX.

The potencie of Christs intercession, demonstrated, in that he intercedes with God who is Our Father. *How Gods heart is as much inclined to heare Christ for us, as Christ is to intercede.*

SEcondly, Christ is an Advocate for us with *Our Father*: You may perhaps thinke there is little in that; but Christ puts much upon it; yea so much, as if that God would however grant all that Christ himselfe meanes to aske, whether Christ asked it or no. This you have expresly in *John* 16.26,27. *At that day* (sayes Christ) *you shall aske in my name, and* I *say not to you, that* I *will pray the Father for you; for the Father himselfe loveth you.* To open this place, where he sayes [*at that day;*] The day he meanes through this whole Chapter, is that time when the Holy Ghost should bee shed upon them: for throughout his discourse, hee still speakes of the fruites of his Ascension, and

and of giving the Comforter, which was done upon his aſcending, and was the firſt fruits of his Prieſtly office in Heaven. Thus *Peter* informes us, *Acts* 2. 33. *Hee being* (ſayes he) *exalted by the right hand of God, and having received* (namely by asking, *Aske and I will give thee*) *of the Father the promiſe of the holy Ghoſt, he hath ſhed forth this, which you now ſee and heare.* Now of that time, when he ſhall be in Heaven, he ſayes, *I ſay not that I will pray for you*: which is not meant, that Chriſt prayes not for us in Heaven, but rather thoſe very words are the higheſt intimation, that hee would and doth pray for us, that can be. When men would moſt ſtrongly intimate their purpoſe of a kindneſſe they mean to do for one, they uſe to ſay, [I do not ſay that I love you, or that I will doe this or that for you;] which is as much as to ſay, I will ſurely doe it, and doe it to purpoſe. But Chriſts ſcope here is, as in the higheſt manner to promiſe them that he would pray for them; ſo withall, further to tell them for their more abundant Sect. 5.

aſſurance

Sect. 5. assurance and security, that besides their having the benefit of his prayers, *God* himselfe *so loves them* of himselfe, that indeed that alone were enough to obtaine any thing at his hands, which they shall but aske in his name; so as he needs not pray for them, and yet he will too. But now in case that he himselfe pray for them, and they themselves in his name, and both unto a Father, who of himselfe loveth them, and who hath purposed to grant all, before either he or they should aske; what hope must there needs be then of a good successe? This is both the meaning of this place, and a great truth to be considered on by us, to the purpose in hand: That it is the meaning of the place, the manner of Christs speech implies, [*I say not that I will pray the Father for you, for the Father himselfe loveth you.*] It is such a speech as Christ used upon a cleane contrary occasion, *Joh.* 5. 45. *Doe not thinke* (sayes he) *that I will accuse you to the Father, there is one who accuseth you, even Moses, &c.* He there threatens the obstinate and

and accurſed *Phariſees* with condemnation : Never ſtand thinking that it is I (ſayes hee) who am your onely enemy and accuſer, that will procure your condemnation, and ſo proſecute the matter againſt you meerely for my own intereſt; no, I ſhall not need to doe it: though I ſhould not accuſe you, *your owne Moſes in whom you truſt*, hee is enough to condemne you, he will doe your errand ſufficiently, you would be ſure to be damned by his words and ſayings ; I ſhall not need to trouble my ſelfe to come in and enter my action againſt you too, *Moſes* and his Law would follow the ſuit, and bee enough to condemne you to Hell. So as this Speech doth not imply that Chriſt will not at all accuſe them; no, he meanes to bring in his action againſt them too : for he after ſayes, *if he had not ſpoke to them, they had had no ſinne*, and therefore hee meant to bring the greateſt accuſation of all. Now in an oppoſite (though parallel) ſpeech here, to cõfort his Diſciples, he ſayes [I ſay not that I will pray for you] that God Sect. 5.

may,

Sect. 5. may ſave you, I who your ſelves ſhal ſee will dye for you, I ſay not that I will pray for you, not I. But though I ſpeake this to inſinuate in the higheſt manner, that I will; (for if I ſpend my blood for you, will I not ſpend my breath for you?) yet the truth is, that the caſe ſo ſtands, that but for Gods own ordination, I ſhould not need to doe it, *for the father himſelfe loves you*: (that is) the Father of his own motion, and proper good will taken up of himſelfe towards you, and not wrought in him by me, doth love you, and beares ſo much love to you, as hee can deny you nothing, for hee is *your Father* as well as mine. How much more then ſhall you be ſaved, when I ſhall ſtrike in too, and uſe all my intereſt in him for you? Chriſt on purpoſe uſeth this ſpeech, ſo to daſh out of their hearts that conceit which harboureth in many of ours who looke upon God in the matter of Salvation, as one who is hardly intreated to come off, to ſave ſinners, and with whom Chriſt (through the backwardneſſe of his heart) hath ſo much adoe; and

we

we are apt to thinke that when hee doth come off to pardon, he doth it only and meerly at Chriſts entreaty, and for his ſake, having otherwiſe no innate motion in himſelfe ſufficient to encline his heart to it; but that it is in this tranſaction by Chriſt with him, as a Favourite procures a pardon for a Traitor, whoſe perſon the King cares not for; only at his Favourites ſuit and requeſt hee grants it, which elſe he would never have done. You are deceived, ſayes Chriſt, it is otherwiſe: my Fathers heart is as much towards you, and for your ſalvations, as mine is: Himſelfe of himſelfe loveth you. And the truth is, that God took up as vaſt a love unto us of himſelfe at firſt as ever he hath borne us ſince: and all that Chriſt doth for us, is but the expreſſion of that love which was taken up originally in Gods owne heart. Thus we finde, that out of that love he gave Chriſt for us: So *John* 3.16. *God ſo loved the world* (of elect) *that he gave his onely begotten Sonne to dye, &c.* Yea, *CHRISTS* death was but a meanes to commend or ſet forth Sect. 5.

that

Sect. 5. *that love* of his unto us : So *Rom.* 5. 8. it was God alſo that did himſelfe give the perſons unto Chriſt, and under-hand ſet him on worke to mediate for them : *God was in Chriſt reconciling the World to himſelfe* : Hee onely uſed Chriſt as his Inſtrument to bring it honourably about. *All the Bleſſings* he means to give us, he firſt purpoſed, and intended in himſelfe : (ſo *Epheſ.* 1. 3. 5. 9. 11. compared) *out of the good pleaſure of his will*, yet [*in Chriſt*] (as it is added there) as the meanes through which he would convey them : yea, Chriſt addes not one drop of love to Gods heart ; onely he drawes it out, he brocheth it, and makes it flow forth, whoſe current had otherwiſe been ſtopt. The truth is, that God ſuborned Chriſt to beg them on our behalfe for an honourable way of carrying it, as alſo to make us prize this favour the more ; ſo as his heart is as ready to give all to us, as Chriſts is to ask, and this out of his pure love to us.

The Interceſſion therefore of Chriſt muſt needs ſpeed, when Gods heart

heart is thus of it ſelfe prepared to us. In *Eſay* 53.10. it is ſaid, *The pleaſure of the Lord ſhall proſper in his hand*: If our ſalvation be in Chriſts hand, it is in a good hand; but if it be the pleaſure of the Lord too, it muſt needs proſper. It is ſaid of our hearts and prayers, that *Hee prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the ſuit, will hee eaſily heare it. When one hath a minde to doe a thing, then the leaſt hint procures it of him: So a father having a minde to ſpare his childe, he will take any excuſe, any ones mediation, even of a ſervant, a ſtranger, or an enemy, rather of none. Now when Chriſt ſhall ſpeake for us, and ſpeake Gods owne heart, how prevalent muſt thoſe words needs be? *Davids* ſoul *longing to go forth unto Abſalom*, (2 *Sam.*13.*ult.*) whom notwithſtanding (for the honour of a Father, and a Kings State-policy, and to ſatisfie the world) he had baniſht the Court for his treaſon; when *Joab* perceived it, *that the kings heart was towards Abſa-* Sect. 5.

lom,

Sect. 5. *lom*, (*Cha.* 14.1.) and that the King onely needed one to ſpeake a good word for him, he ſubornes a woman, a ſtranger (no matter whom, for it had been all one for ſpeeding) with a made tale to come to the King; and you know how eaſily it tooke and prevailed with him, and how glad the Kings heart was of that occaſion: even ſo acceptable it was to him, that *Joab* could not have done him a greater kindeneſſe; and that *Joab* knew well enough. Thus it is with Gods heart towards us, Chriſt aſſures us of it, and you may believe him in this caſe: For Chriſt might have tooke all the Honour to himſelfe, and made us beholding to himſelfe alone for all Gods kindeneſſe to us; but he deals plainly, and tels us that his Father is as ready as himſelfe; and this hee doth for his Fathers honour and our comfort; And therefore it is that, *Joh.* 17. in that this prayer ſo often cited in this diſcourſe, he pleads our election, *John* 17. 6. *Thine they were, and thou gaveſt them me*; thou commendedſt them unto mee, and badeſt mee pray for them,

them, and I doe but commend the same to thee againe. In the High Priests Breast-plate when he went into the Holy of Holies, were set twelve stones, on which were written the names of the twelve Tribes: the mystery of which is this, Christ bears us and our names in his Heart, when hee goes to God: and moreover we are Gods jewels, precious in his owne account and choice. So God calls them, *Mal.* 3. 17. *Made precious to him out of his love.* So *Isai.* 43. 4. So that God loves us as jewels chosen by him, but much more when he beholds us set and presented unto him in the breast-plate of Christs heart and prayer. Sect. 5.

To conclude therefore, we have now made both ends of this Text to meet, Gods love, and Christs intercession. The Apostle began with that, *Who shall accuse? it is God that justifies*, and he being for us, *who can bee against us?* The Father himself loves us as he is our Father: And then he ends with this, *Christ intercedes*, namely, with our Father & his Father, *who then shall condemn?*

Who,

Sect. 5. Who, or what can possibly condemne, all these things being for us, the least of which were alone enough to save us?

Let us now looke round about, and take a full view and prospect at once, of all those particulars that Christ hath done and doth for us, and their severall joynt *influence* which they have into our salvation.

1. In that Christ *dyed*, it assures us of a perfect *price* payed for, and a *right* to eternall life thereby acquired.

2. In that he *rose againe* as a common person, this assures us yet further, that there is a formall, *legall*, and irrevocable act of *justification* of us passed and enrolled in that Court of Heaven between Christ and God: and that in his being then justifyed, wee were also justified in him, so that thereby our Justification is made past re-calling.

3. Christs *ascension into Heaven*, is a further act of his taking *possession* of *Heaven* for us, he then formally entring upon that our right in our stead;

ſtead; and ſo is a further confirma- Sect. 5.
tion of our ſalvation to us. But ſtill
we in our owne perſons are not yet
ſaved, this being but done to us as
we are repreſentatively in Chriſt as
our Head.

4. Therefore he *ſits at Gods right hand*, which imports his being armed and inveſted with *all power in Heaven and Earth to give* and apply *eternall life* to us.

5. And laſt of all there remaines *intercession* to finiſh and compleat our ſalvation; to doe the thing, even to ſave us. And as Chriſts *death* and *Reſurrection* were to procure our *juſtification*: ſo *his ſitting at Gods right hand* and *intercession* are to procure *ſalvation*; and by faith we may ſee it done, and behold our ſoules not onely ſitting in Heaven, as in Chriſt a common perſon ſitting there in our right; as an evidence that we ſhall come thither: but alſo through Chriſts Interceſſion begun wee may ſee our ſelves actually poſſeſſed of Heaven. And there I will leave all you that are beleevers by faith poſſeſſed of it, and ſolacing your ſoules in it,

and

Sect. 5. and doe you feare condemnation if you can.

CHAP. X.

The uſe of all: Containing ſome Encouragements for weak believers, from Chriſts Interceſſion, *out of* Heb. 7. 25..

NOw for a concluſion of this Diſcourſe, I will adde a briefe Uſe of *Encouragement*; and this ſuited to the loweſt Faith of the weakeſt Beleever, who cannot put forth any act of Aſſurance, and is likewiſe diſcouraged from comming in unto Chriſt. And I ſhall confine my ſelfe onely unto what thoſe moſt comfortable words (as any in the Booke of God) doe hold forth, which the Apoſtle hath uttered concerning Chriſts Interceſſion (the Point in hand;) [*Wherefore he is able to ſave to the utmoſt, thoſe that come to God by him: ſeeing hee ever liveth to make interceſſion for them,*] words which I have had the moſt recourſe unto in this Doctrinall part, of any other, as moſt tēding to the clearing of many things

things about *Interceſſion*: And which I would alſo commend to, and leave with poore Belevers to have recourſe unto for their comfort, as a ſufficient Abundary of *Conſolation* unto their Soules, and as a *Catholicon* or univerſall Cordiall againſt all faintings and miſgivings of ſpirit whatſoever. Sect. 5.

In the words obſerve,

1. A *Definition of Faith* by the loweſt acts of it, for the comfort of weak Chriſtians.

2. *Encouragements* unto ſuch a *Faith*, oppoſite to all miſgivings and diſcouragements whatſoever.

1. A Definition of Faith; and ſuch, as will ſuit the weakeſt Beleever. *It is a comming unto God by Chriſt for Salvation.*

1. It is [*a comming*] to be ſaved. Let not the want of *Aſſurance* that God will ſave thee, or that Chriſt is thine, diſcourage thee, if thou haſt but a heart to *Come* to God by Chriſt to be ſaved, though thou knoweſt not whether he will yet ſave thee, or no. Remember that the Beleevers of the New Teſtament are here deſcribed to bee

Sect. 5. [*commers*] to God by Chriſt; Such as *goe out* of themſelves, and reſt in nothing in themſelves, doe *come* unto God through Chriſt for ſalvation, though with trembling.

2. It is a comming [*unto God.*] For he is the ultimate object of our faith,, and the perſon with whom we have to do in believing, & from whom wee are to receive ſalvation if ever we obtaine it.

3. It is a comming unto God [*by Chriſt*:] which phraſe is uſed in this Epiſtle in an alluſion to the worſhippers of the old Teſtament; who when they had ſinned, were directed to go to God by a *Prieſt*, who with a Sacrifice made an Atonement for them. Now Chriſt is the great and true high Prieſt, *by whom we have acceſſe to the Father*, 2 *Epheſ.* 18. The word is προσαγωγὴν, *a leading by the hand.* Doeſt thou not know how to appeare before God, or to come to him? Come firſt to Chriſt, and hee will take thee by the hand, and goe along with thee, and lead thee to his Father.

4. It is a comming unto God by Chriſt [*for Salvation.*] Many a poore

poore ſoule is apt to thinke, that in comming to God by faith, it muſt not aime at it ſelfe, or its owne ſalvation; yes, it may; for that is here made the errand or buſineſſe which faith hath with God in comming to him; or which it comes for, and this is ſecretly couched in theſe words: for the Apoſtle ſpeaking of the very aime of the heart in comming, he therfore on purpoſe mentions Chriſts ability to *ſave*; [He is able *to ſave.*] Sect. 5.

2'y. Here are many encouragemẽts to ſuch a *faith* as is not yet growne up unto aſſurance of Salvation.

1. Here is the moſt ſuitable object propounded unto it, namely, *Chriſt as interceding*; which work of interceſſion, becauſe it remaines for Chriſt as *yet to doe* for a ſoule that is to be ſaved, and which he is every day *a doing* for us; therfore it is more peculiarly fitted unto a *Recumbents faith.* For when ſuch a ſoule comes and *caſts it ſelfe* upon *Chriſt*, *That* thing in *Chriſt*, which muſt needs moſt ſuit that kinde of Act, is that which is *yet to be done* by Chriſt for that ſoule. Now for that ſoule to

Sect. 5. *come* to Christ to die for it, and offer up himselfe a Sacrifice, (as Sinners did use to come to the High-Priest to sacrifice for them) this were bootlesse, for (as it is *ver.*27.) hee hath at *once done that* already. And as for *what is* already *past* and *done*, such a believers faith is oftentimes exceedingly puzled, what manner of act to put forth towards Christ about it: as (for example) when it is about to come unto God, & it hears of an *Election* of some unto salvation from all eternity made by him; because this is an act already past by God, the soule knows it to be in vain to cast it selfe upon God for Election, or to come unto him to elect and choose it selfe. And so in like manner, when the soule lookes upon *Christs Death*; because it is done and past, it knowes not how to take it in in believing, when it wanteth assurance that Christ dyed for it, (though it should come to Christ to be saved by vertue of his *death.*) But there this is one work that remaines still to be done by him for us, and which he is daily a doing; and that is, *Interceding*,

ceding', for *he lives ever to Intercede,* Sect. 5.
or to *pray* for us in the ſtrength and merit of that his Sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a *Faith of Recumbency*, or of *Comming unto Chriſt* : the proper act of ſuch a Faith (as it is diſtinguiſhed from *Faith of Aſſurance*) being *a caſting ones ſelfe upon Chriſt for ſomething it would have done or wrought for one.* Hence Interceſſion becomes a fit object for the aime and errand of ſuch a Faith, in this its comming to Chriſt, as alſo [*to be ſaved*] is, it being a thing yet to bee wrought and accompliſht for me by Chriſt, is therefore a fit marke for ſuch a Faith to levell at in its comming to Chriſt. Thoſe Acts of God and Chriſt which are paſt, *Faith of Aſſurance* doth more eaſily comply with : ſuch a Faith takes in with comfort that Chriſt hath *dyed* for mee, and *riſen* againe, and doth now *Intercede* for me, and ſo I ſhall certainely bee ſaved : but ſo cannot this weake faith doe. Come thou therefore unto Chriſt, as to ſave thee through his Death

Sect. 5. paſt, and by the merit of it, ſo for the preſent, and for the time to come, to take thy Cauſe in hand, and to *intercede* for thee: it is a great reliefe unto ſuch a Faith (as cannot put forth Acts of Aſſurance, that what hath beene done by Chriſt hath beene done for it) that God hath left Chriſt this worke yet to doe for us. So as the Interceſſion of Chriſt may afford matter to ſuch a Faith to throw it ſelfe upon Chriſt, to perform it for us, and it may ſet him aworke to doe it.

2. Now if ſuch a ſoule ask, But will Chriſt upon my comming to him for ſalvation, be ſet awork to intercede for me, and undertake my cauſe?

I anſwer it out of thoſe words, [*He lives to intercede for them who come to God by him.*] He lives on purpoſe to perform this worke; it is the end of his living, the buſineſſe of his life. And as he received a commandment to dye, and it was the end of his life on earth; ſo hee hath received a command to intercede, and to be a common High-

High-prieſt for all that come to God by him. God hath appointed him to this work by an oath, *Hee ſware, and would not repent, thou ſhalt be a Prieſt for ever, after the order of Melchiſedech*; and this is the end of his life in Heaven. That as in the old Law the High-prieſt (Chriſts type in this) *ought to offer up the ſacrifice* of every one that came unto God by him, (as *Heb.* 5. 5.) in like manner Chriſt; for it is *his calling*, (as you have it, *Verſe* 6.) Otherwiſe, as that Woman ſaid to *Philip*, when ſhe came to him for juſtice, and he put her off, *Then ceaſe* (ſayes ſhee) *to bee a King*: So if Chriſt ſhould deny any ſuch ſoule to take its cauſe in hand, hee muſt then *ceaſe to be a Prieſt. He lives to intercede: He is a Prieſt called by God, as was Aaron, ver.* 6. Wherefore he *ought* to do it, in that it is his *office*. Sect. 5.

3. And if thy ſoule yet feareth the difficulty of its owne particular caſe, in reſpect of the greatneſſe of thy ſinnes, and the circumſtances thereof, or any conſideration whatſoever which to thy view doth make thy ſalvation an hard

Sect. 5. ſuit to obtaine : the Apoſtle therefore further adds, [*He is able to ſave to the utmoſt*] (what ever thy cauſe be) and this, through this his Interceſſion. That ſame word [*to the utmoſt*] is a good word, and well put in for our comfort. Conſider it therefore, for it is a reaching word, and extends it ſelfe ſo farre, that thou canſt not looke beyond it. Let thy ſoule be ſet upon the higheſt mount that ever any creature was yet ſet upon, and that is enlarged to take in and view the moſt ſpacious proſpect both of ſinne and miſery, and difficulties of being ſaved, that ever yet any poore humbled ſoule did caſt within it ſelfe : yea joyne to theſe all the objections and hindrances of thy Salvation that the heart of man can ſuppoſe or invent againſt it ſelfe : lift up thy eyes and looke to the *utmoſt* thou canſt ſee, and Chriſt by his Interceſſion is able to ſave thee beyond the Horizon and furtheſt compaſſe of thy thoughts, even to the *utmoſt*, and worſt caſe the heart of Man can ſuppoſe. It is not thy having *laine long* in Sin, *long* under

ter-

terrours and *deſpaires*, or having ſinned often after many enlightnings, that can hinder thee from being ſaved by Chriſt. Doe but remember this ſame word [*to the utmoſt*,] and then put in what exceptions thou wilt or canſt, lay all the barres in thy way that are imaginable; yet know thou that the gates of Hell *ſhall not prevaile againſt thee.* Sect. 5.

4. Againe, conſider but what it is *that* Chriſt, who hath by his death done enough to ſave thee, doth yet further for thee in Heaven. If thou thoughteſt thou hadſt all the Saints in Heaven and Earth joyntly concurring in promoving thy ſalvation and competitours unto God in inſtant and inceſſant requeſts and prayers to ſave thee; how wouldeſt thou bee encouraged? (ſhall I tell thee?) one word out of Chriſts mouth (who is the *King of Saints*) will doe more then all in Heaven and earth can doe: and what is there then which wee may not hope to obtaine through his Interceſſion?

And wouldſt thou know whe-

Sect. 5. ther he hath undertaken thy cauſe, and begun to intercede for thee? In a word, Hath he put his ſpirit into thy heart, and ſet thy own heart on work to make inceſſant Interceſſions for thy ſelfe *with groans unutterable*? (as the Apoſtle hath it, *Rom.* 8.) This is the Eccho of Chriſts Interceſſion for thee in heaven.

5. (And laſtly) If ſuch a ſoule ſhall further object, But will hee not give over ſuing for me? may I not bee caſt out of his prayers through my unbeliefe? Let it here be conſidered, that hee lives [*ever*] to intercede: And therefore if hee once undertake thy cauſe, and getteth thee into his prayers, he will never leave thee out night nor day. Hee Intercedeth ever, till he hath accompliſht and finiſhed thy ſalvation. Men have beene caſt out of good and holy mens prayers, as *Saul* out of *Samuels*, and the People of *Iſrael* out of *Jeremies*; but never out of Chriſts prayers; the *ſmoake of his Incenſe aſcends for ever*, and he will intercede to the utmoſt, till he hath ſaved thee to the utmoſt. Hee will never give over, but will bye in the

the duſt for thee, or he will perfect and procure thy *Salvation.* Sect. 5.

Onely whilſt I am thus raiſing up your Faith to him upon the worke of his Interceſſion for us: let me ſpeake a word to you for him, ſo to ſtir up your love to him, upon the conſideration of this his Interceſſion alſo. You ſee you have the whole life of Chriſt finſt & laſt, both Here and in Heaven laid out for you: He had not come to earth but for you: he had no other buſineſſe here: *Unto us a Son is borne.* And (to be ſure) he had not dyed but *for you:* (*for us, a Son was given*) and when he *roſe*, it was *for your juſtification:* And now he is gone to Heaven, he *lives* but to *intercede* for you. He makes your ſalvation his conſtant calling. O therefore let us live wholly unto him, for he hath, and doth live wholly unto us. You have his whole time among you; and if he were your ſervant, you could deſire no more. There was much of your time loſt before you began to live to him: but there hath beene no moment of his time which hee hath

Sect. 5. hath not lived to, and improved for you. Nor are you able *ever* to live for him, but onely in this life, for hereafter you ſhall live with him, and be glorified of him. I conclude all with that of the Apoſtle, *The love of Chriſt* it ſhould *conſtraine* us, becauſe we cannot but *judge* this to be the moſt equall, that *they which live ſhould not henceforth live unto themſelves, but unto him who dyed for them, and roſe again*; and (out of the Text I alſo adde) *ſits at Gods right hand*, yea, and there *lives for ever to make Interceſſion for us.*

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FINIS.

THE HERART OF Christ in Heaven,

TOWARDS SINNERS on Earth.

OR,

A TREATISE

Demonſtrating

The gracious Diſpoſition and tender Affection of *Chriſt* in his humane Nature now in Glory, unto his Members under all ſorts of of *Infirmities*, either of *ſin* or *miſery*.

By THO: GOODWIN, B.D.

LONDON,
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FINIS.

THE HEART OF Chriſt in Heaven, TO Sinners on Earth.

I. Part.

HAving ſet forth our Lord and Saviour *Jeſus Chriſt* in all thoſe great and moſt ſolemne actions of his, his *Obedience* unto *death*, his *Reſurrection*, *Aſcenſion into heaven*, *his ſitting at Gods right hand*, and *Interceſſion* for us, (which of all the other hath

Part. 1. beene more largely insisted on) I shall now annexe (as next in order, and homogeneall thereunto) this Discourse that followes, which layes open *The* HEART of Christ, as now he is in Heaven, sitting at Gods right hand, and interceding for us; *How* it is *affected*, and *graciously disposed* towards sinners on earth that doe come to him; how willing to receive him; how ready to entertain them; how tender to pitty them in all their infirmities, both sinnes and miseries. The scope and use whereof will be this. To hearten and encourage Beleevers to come more boldly to the Throne of Grace, unto such a Saviour and High-priest, when they shall know how sweetly and tenderly his heart (though he is now in his glory) is inclined towards them, & so to remove that great stone of stumbling which we meet with, (and yet lyeth unseene) in the thoughts of men in the way to faith, that Christ being now absent, and withall exalted to so high and infinite a distance of glory, as to *sitat Gods right hand, &c.* they there-

therefore cannot tell how to come Part. 1.
to treat with him about their ſalvation ſo freely, and with that hopefulneſſe to obtaine, as thoſe poore ſinners did, who were here on earth with him: Had our lot beene (thinke they) but to have converſed with him (in the dayes of his fleſh) as *Mary*, and *Peter*, and his other Diſciples did here below, wee could have thought to have beene bold with him, and have beene familiar with him, and to have had any thing at his hands; For they beheld him afore them, a man like unto themſelves, and hee was full of meekneſſe, and gentleneſſe, he being then himſelfe made ſinne, and ſenſible of all ſorts of miſeries; but now hee is gone into a farre Countrey, and hath put on glory and immortality, and how his heart may be altered thereby wee know not. The drift of this Diſcourſe is therefore to aſcertaine poore ſoules that his *heart* (in reſpect of pitty and compaſſion) remaines the ſame it was on earth; that he intercedes there with the ſame heart he

Part. 1. did here below; and that he is as meeke, as gentle, as easie to be entreated, as tender in his bowells; so that they may deale with him as fairly about the great matter of their salvation, and as hopefully, and upon as easie tearms obtain it of him, as they might if they had beene on earth with him, and be as familiar with him in all their requests, as bold with him in all their needs: Then which nothing can be more for the comfort and encouragement of those, who have given over all other lives but that of faith, and whose souls pursue after strong and entire communion with their Saviour Christ.

Now the *Demonstrations* that may helpe our faith in this, I reduce to two Heads: The first more *extrinsecall* and outward: The second more *intrinsecall* and inward: The one shewing the *an* of it, *that it is so*; the other the *for*, the reasons and grounds *why* it must needs be *so*.

First, for those *Extrinsecall Demonstrations* (as I call them) they are taken from severall passages and carriages of his, in all those severall con-

conditions of his; namely, at his last *Fare-well* afore his *Death*, his *Reſurrection*, *Aſcenſion*, and now he is *ſitting at Gods right hand.* I ſhall lead you through all the ſame Heads which I have gone over in the former Treatiſe (though to another purpoſe) & take ſuch obſervations from his ſpeeches and carriages, in all thoſe ſtates he went through, as ſhall tend directly to perſwade our hearts of the point in hand, namely this, that now *he is in heaven*, his heart remaines as graciouſly inclined to ſinners that come to him, as ever on earth. And for a Ground or Introduction to theſe firſt ſort of *Demonſtrations*, I ſhall take this Scripture that followes; as for thoſe other, another Scripture as proper to that part of this Diſcourſe. Part. 1.

JOHN 13. 1.

—*When Iesus knew that his houre was come, that he ſhould depart out of this world unto the Father,* HAVING LOVED HIS OWNE, HEE LOVED THEM TO THE END: (or) *for ever.*

Sect. I.

Demonſtrations from Chriſts laſt farewell to his Diſciples.

IT was long before that Chriſt did break his mind to his Diſciples, that hee was to leave them, and to go away to heaven from them, (for *Ioh.* 16.4. he ſayes, he had forborn *to tell it them from the beginning*:) But when hee begins to acquaint them with it he then at once leaves with them an abundance of his heart, and

and that not onely how it ſtood to- Part. 1.
wards them, and what it was at the preſent, but what it would be when he ſhould bee in his glory. Let us (to this end) but briefly peruſe his laſt carriage, and his Sermon at his laſt Supper which hee did eat with them, as it is on purpoſe penned and recorded by the Evangeliſt *John*; and we ſhall finde this to be the drift of thoſe long Diſcourſes of Chriſts, from the 13. to the 18. *Chap.* I will not make a Comment on them, but onely briefly take up ſuch ſhort obſervations, as do more ſpecially hold forth this thing in hand.

Theſe words which I have prefixed as the Text, are the Preface unto all that his Diſcourſe that followes (namely, unto that waſhing of his Diſciples feet, and his ſucceeding Sermon) which accordingly doe ſhew the argument and ſumme of all. The Preface is this, [*Before the Feaſt of the Paſſeover, when Jeſus knew that his houre was come, that he ſhould depart out of this world unto the father, having loved his owne which were in the world, hee*

1 Demonſtration, from carriage at his laſt farewell.

Part. 1. *loved them unto the end. And ſupper being ended,—Jeſus knowing that the Father had given all things into his hands, and that he was come from God, & went to God, he then waſhed his Diſciples feet.*] Now this Preface was prefixed by the Evangeliſt, on purpoſe to ſet open a window into Chriſts heart, to ſhew what it was then at his departure, and ſo withall to give a light into, and put a gloſſe and interpretation upon all that followes: The ſcope whereof is to ſhew what his affections would be to them in Heaven; Hee tells us what Chriſts *thoughts* were then, and what was his heart amidſt thoſe thoughts, (both which occaſioned all that ſucceeds.)

1. He premiſeth what was in Chriſts thoughts & his meditation: He began deeply to conſider, both that hee was to depart out of this world, *Jeſus knew, &c.* (ſayes the Text) that is, was then thinking of it) *that he ſhould depart unto the Father*, and how that then he ſhould ſhortly be inſtalled into that glory which was due unto him; ſo it followes, *verſe* 3. *Jeſus knowing* (that is,

is, was then actually taken into his minde) *that the Father had given all things into his hands*, that is, that all power in Heaven and Earth was his, ſo ſoon as he ſhould ſet footing in Heaven; then in the midſt of theſe thoughts he tells us, he went and waſhed his Diſciples feet, (after he had firſt conſidered whither he was to goe, and there, what he was to be.) Part. 1.

But ſecondly, what was Chriſts *Heart* moſt upon, in the midſt of all theſe elevated meditations? Not upon his owne glory ſo much, (though it is told us that he conſidered that, thereby the more to ſet out his love unto us) but upon theſe thoughts his *Heart* ranne out in love towards, and was ſet upon *his owne*, *Having loved his owne*, ſaies the firſt *verſe* [τοὺς ἰδίους, *his owne*] (a word denoting the greateſt nearneſſe, dearneſſe, and intimateneſſe founded upon propriety:) The Elect are Chriſts owne, a piece of himſelfe, not [τὰ ἴδια] as goods, (*John* 1.11. *Hee came unto* [*his owne*] *and* [*his owne*] *received him not*; [τὰ ἴδια] the

Part. 1. word ſhewes that he reckons them *his owne* but as goods, not as perſons) but he calls theſe her τοὺς ἰδίους, his owne by a nearer propriety, that is, his owne *children*, his owne *members*, his owne *wife*, his owne *fleſh*: and he conſiders, that though he was to goe out of the world, yet they were to be in the world; and therefore it is on purpoſe added, *which were in the world*, that is, to remaine in this world. He had others of his owne who were in that world unto which he was going, even the *ſpirits of juſt men made perfect*, (whom as yet he had never ſeene.) One would thinke, that when he was meditating upon his going out of this world, his heart ſhould bee all upon *Abraham*, his *Iſaacs*, and his *Iacobs*, whom hee was going to; no hee takes more care for his owne, who were to remaine here in this world, a *world* wherein there is much *evill*, (as himſelfe ſaies, *Iohn* 17.15.) both of ſinne and miſery, and with which, themſelves whilſt in it, could not but be defiled and vexed. This is that which drawes out his bowells

wells towards them, even at that time when his heart was full of the thoughts of his owne glory: *Having loved his owne, he loved them unto the end.* Which is ſpoken, to ſhew the conſtancie of his love, and what it would be when Chriſt ſhould be in his glory, [*To the end*] that is, to the *perfection* of it, εἰς τελείωσιν, ſayes *Chryſoſtome*: having begunne to love them, he will perfect and conſummate his love to them. And *to the end*, that is; [*for ever;*] So in the Greeke εἰς τέλος is ſometimes uſed, and ſo by the Evangeliſt the phraſe is here uſed in a ſutablenesſe to the Scripture phraſe, *Pſ.* 103.9. *He will not alwaies chide, nor reſerve anger* [*for ever;*] ſo we tranſlate it, but in the Originall, *He reſerves not anger* [*unto the end.*] So that the ſcope of this ſpeech is to ſhew how Chriſts heart and love would bee towards them even *for ever*, when hee ſhould bee gone unto his Father, as well as it was to ſhew how it had beene here on earth; they being his *owne*, and hee *having loved* them, hee alters, he changes not, and Part. 1.

Part. I. and therefore will love them for ever.

And then thirdly, to testifie thus much by a reall testimony, what his love would be, when in Heaven to them, the Evangelist shewes, that when hee was in the middest of all those great thoughts of his approaching glory, and of the Soveraigne estate which hee was to be in, he then tooke water and a towell, and washed his Disciples feet. This to have been his scope will appeare, if you observe but the coherence in the second verse, it is said, that *Jesus knowing that the Father had given all things into his hands*, then (verse 4.) *he riseth from supper, and layes aside his garments, and tooke a towell and girded himselfe*; (verse 5.) after that, *hee powred water into a bason, and began to wash his Disciples feet, &c.* where it is evident that the Evangelists scope is to hold forth this unto us, that then when Christs thoughts were full of his glory, and when he tooke in the consideration of it unto the utmost; even then and upon that occasion, and in the midst of those

thoſe thoughts, he waſht his Diſciples feet; And what was Chriſts meaning in this, but that, whereas when hee ſhould bee in heaven, hee could not make ſuch outward viſible demonſtrations of his heart, by doing ſuch meane ſervices for them; therefore by doing this in the middeſt of ſuch thoughts of his glory, he would ſhew what he could bee content (as it were) to doe for them, when hee ſhould be in full poſſeſſion of it? (ſo great is his love unto them.) There is another expreſſion of Chriſts like unto this, in *Luke* 12.36,37. which confirms this to be his meaning here, and to be his very heart in heaven. At *ver.* 36. he compares himſelfe to a *Bridegroome*, who is to goe to Heaven unto a wedding-feaſt; who hath ſervants on Earth that ſtand all that while here below, as without, waiting for him; at which, becauſe they wait ſo long, they may thinke much, Chriſt adds, *Verily I ſay unto you, that when the Bridegroome returns* (refreſhed with wine and gladneſſe) *he ſhall gird himſelfe, and make them ſit down to meat;* Part. 1.

and

Part. 1. *and will come forth and [serve them.]* The meaning is not as if that Christ ſerved at the latter day, or now in heaven, thoſe that ſit downe there; but onely it is an abundant expreſſion in words, as here, in a real inſtance to ſet forth the over-flowing love that is in his heart, & the tranſcendent happineſſe that we ſhall then enjoy, even beyond what can be expected by us, (he utters himſelfe therefore by an unwonted thing not heard of, that the Lord ſhould ſerve his ſervants, and wait on them that waited for him.) And it is to ſhew his heart to them, and what he could be contented to doe for them. So that you ſee what his heart was before he went to Heaven, even amidſt the thoughts of all his glory; and you ſee what it is after hee hath beene in Heaven, and greatned with all his glory, even content to waſh poore Sinners feete, and to ſerve them that come to him and wait for him.

Now fourthly, what was the myſtery of this his *waſhing their feet?* It was, as to give them an example of

of mutuall love and humility, ſo Part. 1.
to ſignifie his waſhing away their ſinnes: thus *ver.* 8. and 10. himſelfe intreprets it. It is true indeed, that now he is in Heaven, he cannot come to waſh the feet of their bodies, but he would ſignifie thus much thereby, that thoſe ſinners that will come to him when in his glory, he will waſh away all their ſins: *Hee loved his Church, and gave himſelfe for it, that he might ſanctifie and cleanſe it with the [waſhing of water,] that hee might preſent it to himſelfe a glorious Church, not having ſpot or wrinkle, &c.* Epheſ. 5. 25, 26, 27.

This *ſpecimen* or Declaration of his minde, we have from this his carriage, at this his laſt farewell. Let us next take a ſurvey of the drift of that long Sermon which hee made at that his farewell, and we ſhall finde the maine ſcope of it to be further to aſſure his Diſciples of what his heart would be unto them, and that will make a ſecond Demonſtration.

It were too long a work to inſiſt upon each particular: but certainly, 2. From many paſſages in that laſt Sermon.

no

Part. 1. no loving Husband ever endeavoured more to ſatisfie the heart of his Spouſe during his abſence, then Chriſt doth his Diſciples hearts, and in them, all Beleevers: (For take that along, once for all, that what Chriſt ſaid unto them, hee ſayes unto us, as in that 17. of *John* that ſpeech implies, *I pray not for them onely, but for thoſe alſo that ſhall beleeve through their word.*) And as what hee prayed for them was for all Beleevers alſo, ſo what hee then ſpake unto them.

First, he lets them ſee what his heart would be unto them, and how mindefull of them when in heaven, by that *buſineſſe* which hee profeſſeth he went thither to perform for them: concerning which, obſerve firſt, that he lovingly acquaints them with it afore-hand what it is, which argued care and tenderneſſe, as from an husband unto a wife it doth; And withall, how plaine heartedly doth he ſpeake, as one that would not hide any thing from them? *Joh.* 16. 7. *I tell you the truth* of it, (ſayes he) *it is expedient* (and

(and expedient) *for you that I goe away*. And ſecondly, he tels them, it is wholly for them and their happineſſe; *I goe to ſend you a Comforter*, whilſt you are in this world, and *to prepare a place for you*, (*John* 14. 2.) when you ſhall goe out of this world: *There are many manſions in my Fathers houſe*, and I goe to take them up for you, and to keep your places for you till you come. And there againe, how openly and candidly doth he ſpeak to them? *If it had been otherwiſe*, (ſayes he) I *would have told you*: you may beleeve me, I would not deceive you for all the glory in that place to which I am a going. Whom would not this openneſſe and nakedneſſe of heart perſwade? But then thirdly; the buſineſſe it ſelfe being ſuch as is ſo much for us and our happineſſe; how much more doth that argue it? And indeed Chriſt himſelfe doth fetch from thence an arguement of the countenance of his love to them. So *v.* 3. *If go to prepare a place for you*, (if that be my errand) then doubt not of my love when I am there; All the glory of the place ſhal never make Part. 1.

Part. 1. make me forget my buſineſſe. When he was on earth, he forgot none of the buſineſſe for which he came into the World: Shall I *not doe my Fathers buſineſſe?* (ſaid he, when hee was a childe) yes, and he did it to the utmoſt, by *fulfilling all righteouſneſſe.* Surely therefore he will not forget any of that buſineſſe which he is to doe in heaven, it being the more pleaſant worke by far. And (as I ſhewed in the former diſcourſe, out of *Heb.6.20.*) *He is entred as a forerunner*, an Harbinger, to take up places there for us, and if he could forget us, yet our names are all written in heaven round about him, and are continually afore his eyes written there, not onely by Gods election, ſo *Heb.12.23. Ye are come to mount Sion, and to the heavenly Jeruſalem, and to the Church of the firſt-borne* [*which are written in Heaven;*] *and to Jeſus, and to the blood of ſprinkling, &c.* But Chriſt himſelfe ſcores them up anew with his blood over every manſion there, which he takes up for any. Yea, he carrieth their names written in his heart, as the High-prieſt did the names of the ten

ten Tribes on his breaſt, when hee entred into the Holy of Holies. He ſits in heaven to ſee to it, that none other ſhould take their roomes over their heads, (as we ſay.) And therefore 1 *Pet.* 1.4. Salvation is ſaid to *be reſerved in Heaven for them*, that is, kept on purpoſe for them by Jeſus Chriſt. The evill Angels had places there once, but they were diſpoſed of unto others over their heads, as the Land of *Canaan* was from the *Canaanites*; the reaſon of which was, becauſe they had not a Chriſt there to intercede for them, as we have. Part. 1.

Then ſecondly, to manifeſt his mindefulneſſe of them, and of all beleevers elſe, when he ſhould be in his glory, he tels them that when he hath diſpatched that buſineſſe for them, and made Heaven ready for them, and all the elect that are to come, that then he meanes to come again to them: So *Chap.* 14. *v.* 3. *If I goe and prepare a place for you, I will come again*, which is a meere expreſſion of love, for he if he had pleaſed he might have ordered it to have ſent for them to him, but *he meanes*

to

Part. 1. *to come for them himselfe*, and this when he is warme (as we speake) and in the height and midst of his glory in Heaven, yet he will for a time leave it to come againe unto his Spouse: And what is it for? 1. To see her; [*I will see you again,*] & your heart shal rejoice. 2. To fetch her; So *Joh.* 14 3. *I will come again and receive you to my selfe.* He condescends to the very lawes of Bridegroomes; (for notwithstanding all his greatnesse, no lover shal put him down in any expression of true love.) It is the manner of Bridegroomes, when they have made all ready in their fathers house, then to come themselves and fetch their Brides, and not to send for them by others, because it is a time of love. Love descends better then ascends; and so doth the love of Christ, who indeed is love it selfe; and therefore comes down to us himself: *I wil come again & receive you unto my self*, saies Christ, *that so where I am you may be also.* That last part of his speech gives the reason of it, and withall bewrayes his entire affection: It is as if he had said, the truth is, I cannot live

live without you; I ſhall never bee quiet till I have you where I am, that ſo we may never part againe, (that is the reaſon of it.) Heaven ſhall not hold me, nor my Fathers company, if I have not you with me, my heart is ſo ſet upon you: and if I have any glory you ſhall have part of it. So *ver.* 19. *Becauſe I live, you ſhall live alſo.* It is a reaſon, and it is halfe an oath beſides; [*As I live*] is Gods oath; [*Becauſe I live*] ſayes Chriſt; He pawnes his life upon it, and deſires to live upon no other tearmes; [*Hee ſhall live to ſee his ſeed, &c. Eſay* 53.] And yet further, the more to expreſſe the workings and longings of his heart after them all that while, hee tells them, it ſhall not be long neither ere he doth come againe to them. So John 16. 16. *Againe a little while and ye ſhall ſee me; a little while and ye ſhall not ſee me* (ſayes hee.) Which [not ſeeing him] refers not to that ſmall ſpace of abſence whilſt dead and in the grave; but of that after his laſt aſcending, forty dayes after his Reſurrection, when he ſhould goe away, not to be ſeen on earth Part. 1.

Part. 1. earth again untill the day of Judgement; and yet from that Ascension *but a little while* (saies he) *and you shall see mee againe*; namely at the day of Judgement. It is said, *Heb.* 10. 37. *Yet a little while and he that shall come, will come, and will not tary.* The words in the Greeke are, [μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει.] *A little little as may bee*: Though long for the time in it selfe, yet as little while as may be in respect of his desire, without the least delaying to come: He will stay not a moment longer, then till he hath dispatcht all our businesse there for us. And then the doubling of the phrase, ὁ ἐρχόμενος ἥξει, (*Veniens, venit, Comming he will come*) implyes vehemencie of desire to come, and that his minde is alwaies upon it; he is still *a comming*; he can hardly be kept away. Thus the Hebrew phrase likewise signifies an urgencie, vehemencie, and intensenesse of some act; as [*Expecting I have expected*; *Desiring I have desired*;] so [*Comming he will come*:] and as not content with these expressions of desire, he adds over and above all these,

theſe, [*And will not tarry,*] and all to ſignifie the infinite ardency of his minde towards his Elect here below, and to have all his Elect in heaven about him. He will not ſtay a minute longer then needs muſt; he tarries onely till he hath throughout all Ages by his Interceſſion prepared every room for each Saint, that he may entertaine them all at once together, and have them all about him. Part. 1.

Thirdly, what his heart would be towards them in his abſence, he expreſſeth by the carefull proviſion he makes and the order he takes for their comfort in his abſence. John 16. 18. *I will not leave you as Orphanes*, (ſo the word is) I will not leave you like fatheriesſe and friendleſſe children at ſixes and ſevens. My Father and I have but one onely friend who lyes in the boſome of us both, and proceedeth from us both, the holy Ghoſt, and in the meane time I will ſend him to you. Doing herein as a loving Husband uſeth to doe in his abſence, even commit his Wife to the deareſt friend he hath; ſo doth Chriſt.

Part. 1. Christ, *ver.* 16. I *will pray the Father,* (sayes he) *and he shall give you another Comforter*; and *ch.* 16. 7. he saith, I *will send him to you.* Who

First, shall be a better Comforter unto you then I am to be in this kind of dispensation, (which whilst I am on earth, I am bound up towards you in.) So in that 16. of Joh. *ver.* 7. he intimates, *it is expedient* (sayes he) *that* I *goe away*; *for if* I *goe not away*, *the Comforter will not come*; who by reason of his office, will comfort you better then I should doe with my bodily presence. And this Spirit, as he is the *earnest of Heaven*, (as the Apostle speakes) so he is the greatest token and pledge of Christs love that ever was; and such a one as *the world cannot receive.*

And yet secondly, all the comfort he shall speake to you all that while, wil be but from the expression of my heart towards you: For as he comes not of himselfe, but I *must send him*, (John 16. 7.) so *hee will speake nothing of himselfe*, but *whatsoever he shall heare, that shall he speak*, (*ver.* 13.) And *ver.* 14. hee sayes,

He

He ſhall receive of mine, and ſhall ſhew it unto you. Him therefore I ſhall ſend on purpoſe to be in my roome, and to execute my place to you my Bride, Spouſe, and he ſhall tell you, (if you wil liſten to him, and not grieve him) nothing but ſtories of my love: So it is there, *He ſhall glorifie me*, namely, to you, (for I am in my ſelfe already glorified in heaven.) All his ſpeech in your hearts will be to advance me, and to greaten my worth and love unto you; and it will be his delight to doe it: And he can come from Heaven in an inſtant when he will, and bring you freſh tidings of my minde, and tell you the thoughts I laſt had of you, even at that very minute when I am thinking of them, what they are at the very time wherein he tells you them. (And therefore in that 1 *Cor.* 2. by *having the Spirit*, *ver.* 12. wee are ſaid to *have the minde of Chriſt*, *ver. ult*) For he dwelleth in Chriſts heart, and alſo ours, and lifts up from one hand to the other what Chriſts thoughts are to us, and what our prayers and faith are to Chriſt.) Part. 1.

Part. 1. So that you ſhall have my heart as ſurely and as ſpeedily as if I were with you; and he will continually be breaking your hearts, either with my love to you, or yours to me, or both; and if either, you may be ſure of my love thereby. And whereas (ſayes he) you have the Spirit now in your hearts, ſo *ver.* 17. of *Chap.* 14. [*He now dwels in you,*] yet after my Aſcention *hee ſhall be* in a further meaſure *in you*, as it followes there: And *at that day* (ver. 20.) *you ſhall know* (namely, by his Dictate) *that I am in my Father, and you in me, and* I *in you*: He will tell you when I am in Heaven, that there is as true a conjunction betweene me and you, and as true a deareneſſe of affection in mee towards you, as is betweene my Father and me; and that it is as impoſſible to breake this knot, and to take off my heart from you, as my Fathers from me, and mine from my Father.

And then thirdly, you ſhall be ſure, that what he ſayes of my love to you, is true, *for he is the Spirit of truth, Chap.* 16. *ver.* 13. as alſo *Chap.* 14.

14. *ver.* 16, 17. (which Chriſt ſpeaks of him as he is a Comforter.) And as you beleeve me when I tell you of my Father, becauſe I come from him, ſo you may beleeve him in all that hee ſayes of mee, and of my love to you, for hee comes from me. Part. 1.

Ay but might they ſay, Will not he alſo leave us for a time, as you have done? No, ſayes Chriſt, *Chap.* 14. 16. *The Father ſhall give you another Comforter, and he ſhall abide with you for ever:* Chriſt ſpeaks it in oppoſition to himſelfe; Hee himſelfe had beene a Comforter unto them, but he was now to bee abſent, but not ſo the Spirit; *Hee ſhall be with you for ever:* and as hee is *now with you*, ſo he *ſhall be in you*, ver. 17.

In the fourth place, if this be not enough to aſſure them how his heart would bee affected towards them, hee aſſures them hee will give them daily experience of it. Do but trie mee (ſayes hee) when I am gone, and that by ſending mee word upon all occaſions, what you would have mee to doe for you,

Part. 1. (and I have left my Spirit to bee your Secretary, and the Enditer of all your Petitions) *Hitherto you have asked nothing* (that is, little) *in my name*, (he blames them that they have asked him no more to doe for them) *but now aske and you shall receive.* And if otherwise you will not beleeve, yet you shall beleeve your owne eyes; aske and you shall see your selves answered presently: *Beleeve* and so *Beleeve me* (saies he) *for the very workes sake, John* 14.11. He speakes it of the workes hee would doe for them, in answer to their prayers when he was gone; which should be as so many Epistles of his heart, returned in answer unto theirs: For it follows, *ver.* 12. *He that beleeveth on me shall doe greater workes then I, because I go to my Father.* So that it is manifest, he speakes of the workes done after his Ascension. And how were they to get and procure them to bee done? By Prayer; so it follows, *ver* 13. *And whatsoever you shall aske in my name, that will I doe.* He speaks it of the time when he is gone. And again, he saies in *ver.* 14. *If you shall aske*

aske any thing in my name, I will do it. Part. 1.
Let me but heare from you, be it every weeke, every day, every houre, you ſhall be ſure of an anſwer, (*Open your mouthes wide, and I will fill them*) And thoſe your Prayers ſhall be as continuall tokens both of your hearts towards me, and my anſwers ſhall be the like of mine to you. And becauſe Chriſt bids them direct (their Letters) their Prayers to the Father, only to ſend them in his name, as *John* 16.23. and ſo they might perhaps not ſo clearly know and diſcern that his heart was in the anſwer to them, but his Fathers hand only, therefore he adds twice in the 14. of *John*, [I *will do it*, I *will do it.*]. He ſpeaks like one as forward to do for them, as his Father is or ſhould be; and as deſirous to have them know and take notice of his hand in it: And it is as if hee had ſaid, Though you aske the Father in my name, yet all comes through my hands, and I *will doe it*: there muſt be my hand to the warrant for every thing that is done, and my heart ſhall not be wanting.

In the fifth place, yet further to

Part. 1. evidence his love, he not only bids them thus to pray to him, and in his name upon all occaſions, but he aſſureth them, that he himſelfe will pray for them: and obſerve but the manner of his telling them this; it is in the moſt inſinuating, perſwaſive expreſſions to convey his heart in to them, that men uſe to utter, when they would intimate the deepeſt care and purpoſe to doe a thing. *Chap* 16.26. *At that day* (namely, after his Aſcenſion) *ye ſhall aske, &c.* (ſayes he) *& I ſay not unto you, that I will pray the Father for you*; no, not I. (I mentioned it afore, I will but adde this illuſtration to it.) It is ſuch a ſpeech as men uſe, when they would expreſſe the greateſt reaſon that another hath, to reſt confident and aſſured of their love: [I *do not love you, no not* I.] It is an expreſſing a thing by its contrary, which is moſt emphaticall. As when we ſay of a man, that hath the greateſt good turne done him that can be, [You are ſhrewdly hurt:] It is ſuch an expreſſion as *Paul* uſed to the *Corinthians*: I converted your ſouls when you thought not of it; I

caught

caught you with guile, [*forgive mee this wrong.*] So ſayes Chriſt here, I *ſay not that* I *will pray for you*, when the truth is, that it is the chiefeſt worke that he doth in Heaven; *He lives ever to intercede*: as hee ever lives, ſo to intercede ever, and never to hold his peace till ſinners are ſaved. (But *the worke of Chriſt in heaven* is a ſubject deſerves and will take up a diſtinct and large diſcourſe: I will therefore ſpeake no more of it now) neither will I mention any more particulars out of this his Sermon. Read but over thoſe 3. Chapters, (the 14, 15, and 16.) for in them you have the longeſt Sermon of his that is recorded: and he ſtood the longeſt upon this theme, of any other, becauſe indeed his heart was more in it, then in any point that he ever preached on. Part. 1.

Onely if any object and ſay, He ſpake all this to his Diſciples, to quiet and pacifie them, and ſo, more in reſpect to their trouble, then otherwiſe hee would have ſpoken.

In the ſixt place, read but the next Chapter, (the ſeventeenth)

Part. 1. and you ſhall ſee, that he preſently goes apart and alone to his Father, and ſpeaks over all againe unto him, that which he had ſaid unto them. He ſaies as much behinde their backes *of them*, as he had ſaid before their faces to them. Read it, and you will finde that he was the ſame abſent, that preſent with them. He was therefore not only hearty in what he had ſaid, but his heart was full of it. That Chapter (you know) containes a Prayer put up juſt before his ſuffering, and there he makes his Will, and his laſt requeſt, for in ſuch a ſtile it runs, [*Father I will*] ver. 24. which Will hee is gone to ſee executed in Heaven. And *Arminius* ſaid true in that, that that this Prayer is left us by Chriſt, as a ſummary of his interceſſion for us in Heaven; he ſpake as he meant to doe in Heaven, and as one that had done his worke, and was now come to demand his wages; [*I have finiſhed thy work* (ſaies he ver. 4.) *&c.*] And whereas he ſpeaks a word or two for himſelf, (in the firſt five verſes) he ſpeakes five times as many for them, for all the reſt of the Chap-

Chapter is a Prayer for them. He uſeth all kinde of arguments to move his Father for his children: *I have finiſhed the worke which thou gaveſt me to doe*, (ſaies he) and to ſave them is thy worke, which remaines to be done for me by thee: and *they are thine, and thou gaveſt them me*; and I commend to thee but thine owne. *And all mine are thine, and thine are mine*; He inſinuates, that he of himſelfe had not added a man, but uſeth all his intereſt only for thoſe that the Father had given him: (and what a motive is this?) and he profeſſeth he will not open his mouth for a man more: *I pray not for the world*, ſayes he, I will not open my lips for any one ſonne of perdition; but I employ all my Bloud, my Prayers, and my whole intereſt with thee, but for thoſe thy ſelfe haſt given me. And (ſaies he) though thou haſt given me a perſonall glory which I had before the world was; yet there is another glory which I account of almoſt as much, and that is in their being ſaved; I *am glorified in them*, ſayes he, *ver.* 10. *and they are my joy*;

Part. 1.

Part. 1. (*ver.*13.)and therefore,I muſt have them *with me where ever* I *am:* (ver. 24.) Thou haſt ſet my heart upon them, and haſt loved them thy ſelfe, as thou haſt loved me, and thou haſt ordained them to be one in us, even as *we are one*, and therefore I cannot live long aſunder from them: I have thy company, but I muſt have theirs too; I *will that they be where* I *am*, ver.24. If I have any glory; they muſt have part of it: So it follows in the fore-named verſe [*That they may behold the glory which thou haſt given me,*] hee ſpeakes all this as if hee had beene then in Heaven, and in poſſeſſion of all that glory, and therefore it is an expreſſion of his heart in Heaven, which you have very good ground to build upon.

Sect.

Sect. II.

Demonſtrations from paſſages and expreſſions after his Reſurrection.

THeſe Demonſtrations have beene taken from his carriage and Sermon before his death, even at his firſt breaking of his minde unto his Diſciples concerning his departure from them. Let us now take a view of our Saviour in his behaviour after his *Reſurrection*; whence a futher *Indicium* of his heart, how it would ſtand towards ſinners when he ſhould bee in Heaven, may be taken, and his love demonſtrated. For his Reſurrection was the firſt ſtep unto his Glory, and indeed an entrance into it; when he had laid downe his body, he laid down all earthly weakneſſes, and paſſions of fleſh and blood. *It was ſowne* (as ours is) *in weakneſſe*; but with raiſing of it up again, he took on him the diſpoſitions and qualifications of an immortall and glorious body, *It was raiſed in power.* And *The dayes of his fleſh* (or fraile eſtate) as the Author

Part. 1. Author to the Hebrews, by way of distinction speakes, were past and over at his Resurrection: and the garment of his body was new dyed, and endowed with new qualities: & thereby it was made of a stuffe fit to bear and sustain Heavens Glory: and therefore, what now his heart upon his first rising shall appeare to be towards us, will be a certaine demonstration, what it will continue to be in Heaven. And to illustrate this the more, consider, that if ever there were a triall taken, whether his love to sinners would continue or no, it was then at his Resurrection, for all his Disciples, especially *Peter*, had carryed themselves the most unworthily towards him in that interim, that could bee, and this then when hee was performing the greatest act of love towards them, (namely, dying for them) that ever was shewne by any. (And by the way, so God often ordereth, that when he is in hand with the greatest mercies for us, and bringing about our greatest good, then wee are most of all sinning against him, which hee doth

doth to magnifie his love the more.) Part. 1.
You know how they all forſooke him, and in the midſt of his Agonie in the Garden, (in which he deſired their company, meerely for a reliefe unto their ſadded ſpirit) they ſlept and lay like ſo many blocks, (utterly ſenſleſſe of his dolours) which had they had any friendly ſympathy of, they could never have done; [*Could you not watch with mee one houre?*] Then you know, how foulely *Peter* denyed him with oathes and curſes; and after that, when hee was laid in the grave, they are giving up all their faith in him, *We truſted it ſhould have beene he* (ſay two of them) *that ſhould have redeemed Iſrael*: They queſtion, whether he was the Meſſiah or no, *Luke* 24. 21. Now when Chriſt came firſt out of the other world, from the dead, cloathed with that heart and body which he was to weare in Heaven, what meſſage ſends he firſt to them? we would all thinke, that as they would not know him in his ſufferings, ſo hee would now be as ſtrange to them in his glory: or at leaſt, his firſt

Words

Part. 1. words ſhall be to rate them for their faithleſneſſe and falſhood: but here is no ſuch matter, for *John* 20. 17. his firſt word concerning them is, *Goe tell my Brethren, &c.* You read elſewhere how that it is made a great point of love and condeſcending in Chriſt ſo to entitle them, *Heb.* 2. 11. [*He is not aſhamed to cal them Brethren*] (ſurely his brethren had been aſhamed of him:) Now for him to call them ſo when he was firſt entring into his glory, argues the more love in him towards them. He carries it as *Joſeph* did in the height of his advancement, when he firſt brake his mind to his brethren; *I am Joſeph your brother* (ſayes he, *Gen* 45. 4.) So Chriſt ſayes here, *Tell them* you have ſeen *Jeſus* their *Brother*, I own them as brethren ſtill. This was his firſt compellation; but what was the meſſage he would firſt have delivered to them? that I (ſayes he) *aſcend to my Father, and your Father.* A more friendly ſpeech by farre, and arguing infinite more love then that of *Joſephs* did (though that was full of bowels) for *Joſeph* after hee

he had told them he was their bro- Part. 1.
ther, adds, [*whom you ſold into E-gypt,*] he minds them of their unkindneſſe, but not ſo Chriſt, not a word of that, he minds them not of what they had done againſt him. Poore ſinners who are full of the thoughts of their owne ſins, know not how they ſhall be able at the latter day to look Chriſt in the face when they ſhal firſt meet with him: But they may relieve their ſpirits againſt their care and feare, by Chriſts carriage now towards his Diſciples, who had ſo ſinned againſt him: Be not afraid, *your ſins will he remember no more.* Yea, further, you my obſerve, that he minds them, not ſo much of what he had been doing for them; He ſayes not, Tell them I have been dying for them, or, that they little think what I have ſuffered for them; not a word of that neither: but ſtill his heart and his care is upon doing more; he looks not backward to what is paſt, but forgets his ſufferings, as *a woman her travail, for joy that a man-child is borne.* Having now diſpacht that great work on earth for them,

Part. 1. them, he haſtens to Heaven as faſt as he can to doe another: And though hee knew hee had buſineſſe yet to doe upon earth, that would hold him forty dayes longer; yet to ſhew that his heart was longing, and eagerly deſirous to be at work for them in heaven, he ſpeakes in the preſent tenſe, and tels them, *I aſcend*; and he expreſſeth his joy to be, not onely that he *goes to his Father*, but alſo that he goes to *their Father*, to bee an advocate with him for them, of which I ſpake afore. And is indeed Jeſus our Brother alive? and doth he call us Brethren? and doth he talke thus lovingly of us? (whoſe heart would not this overcome?)

But this was but a meſſage ſent his Diſciples, before he met them; let us next obſerve his carriage and ſpeech at firſt meeting together. When he came firſt amongſt them, this was his ſalutation, *Peace be to you, verſe* 19. which he reiterates, *verſe* 21. and it is all one with that former ſpeech of his uſed in that his parting Sermon, [*My peace I leave with you.*] After this hee breathes

breathes on them, and conveyes the *holy Ghoſt* in a further meaſure into them, ſo to give an evidence of what he would doe yet more plentifully in Heaven: and the myſtery of that his *breathing on them*, was to ſhew that this was the utmoſt expreſſion of his heart, to give them the Spirit, and that it came from the very bottome of it, as a mans breath doth, as well as that the holy Ghoſt proceeds from him, as well as from the Father, (which was alſo the meaning of it.) And to what end doth he give them the Spirit? not for themſelves alone; but that they by the gifts and aſſiſtance of that Spirit might *forgive mens ſinnes* by converting them to him, [*Whoſe ſinnes ſoever ye remit*, (namely, by your Miniſtry) *they are remitted to them:*] His minde you ſee is ſtill upon ſinners, and his care for the converſion of their ſoules. And therefore in another Evangeliſt, (namely *Mark*) his laſt words recorded are theſe: *Goe ye into all the World, and preach the Goſpell unto every creature, and he that beleeveth ſhall be ſaved, &c. Chap.* 16. 15. Part. 1.

And

Part. 1. And in *Luke*, Chapter 24. Verſe 46, 47. his laſt words on earth there recorded are, [*Thus it behoved Chriſt to ſuffer and to riſe,— that repentance and remiſſion of ſinnes ſhould bee preached among all Nations.* And addes, *beginning at Hieruſalem*, where he had beene but a few dayes before crucified. Of all places, one would have thought he would have excepted that, and have charged them to paſſe by it, but hee bids them beginne there: let them have the firſt fruit and benefit by my death, that were the actors in it. And (to that end) he alſo ſayes, *Behold, I ſend you the Promiſe of my Father, &c. ver.* 49. Another time he appeares to two of them, and then indeed he rates them, ſaying, *O ye fooles, and ſlow of heart*; but for what is it? but onely becauſe they would not beleeve on him, for no other ſin, not for that they had forſaken him: ſo it followes, *O yee fooles, and ſlow of heart to beleeve, &c. Luke* 24. 25. and this becauſe he is glad when wee beleeve, as *Iohn* 11. 15. And after that, he appeares to all the eleven and

and *upbraids* them, (the Text ſayes) Part. 1.
but with what? with their *unbeliefe* and *hardneſſe of heart*; ſtill becauſe they *believed not*, ſo *verſe* 14. No ſinne of theirs troubled him but their *unbeliefe*: Which ſhews how his heart ſtands, in that he deſires nothing more, then to have men beleeve in him; and this, now when glorified. Afterwards hee meets with *Thomas*, and ſcarce chides him for his groſſe unbeliefe; onely tels him, it was well that *having ſeene, he believed*; but pronounceth them more *bleſſed*, *who though they have not ſeene, yet beleeve*: and ſo he is reproved, *Iohn* 20. 29. Another time hee ſhewes himſelfe to his Diſciples, and particularly deales with *Peter*, but yet tels him not a word of his ſins, nor of his forſaking of him, but onely goes about to draw from him a teſtimony of his love to himſelfe, *Peter*, (ſayes he) *loveſt thou me*? Chriſt loves to heare that note; full well doe thoſe words ſound in his eares, when you tell him, you love him, though he knowes it already, as *Peter* tels him, *thou knoweſt all things*,

thou

Part. 1. *thou knowest* I *love thee*, *John* 21.15. and this Christ puts him thrice upon. And what was Christs aime in drawing this acknowlegement of love from *Peter* to him, but only to put an engagement upon *Peter*, that if he loved him as he profeſſed, and would ever ſhew it, then to *feed his lambs*? This is the great teſtimony that he would have *Peter* to ſhew his love in, when he ſhould be in Heaven; and this is the laſt charge he gives him: Which how great a teſtimony is it, to ſhew how his owne heart was affected, and what his greateſt care was upon? His heart runs altogether upon his Lambs, upon ſoules to be converted; He had ſaid afore, *Sheep* I *have*, *John* 10. 6. *which are not of this fold*, *them* I *muſt bring in*: (and he left his Apoſtles to doe it) but this here was a more moving and affectionate expreſſion; for ſheepe can ſhift for themſelves, but poor little Lambes cannot: Therefore Christ ſayes unto *Peter*, *Feed my Lambes*, (even as *John*, to expreſſe the more love unto thoſe hee writes to, calls them *My little children.*)

And

And to what end doth the Evange- Part. 1.
liſt record theſe things of him after his Reſurrection? One of the Evangelists that recorded them, informs us; In the 20. of *John*, v. 30. it is ſaid, that *Jeſus did many other ſignes*, namely after his Reſurrection: (for in the middeſt of the ſtory of thoſe things done after his Reſurrection he ſpeakes it,) *which are not written in this Booke*, (but partly recorded by other Evangeliſts, and partly concealed) *but theſe things are written that ye might beleeve that Jeſus is the Chriſt*, that is, that ſo you might come to him as to the *Meſſiah*, the Saviour of the World: and therefore, the moſt of the things recorded tend to ſhew Chriſts heart and carriage towards Sinners, that ſo we might beleeve on him, and that *beleeving ye might have life through his Name.*

Sect. 3.

Sect. 3.

Demonstrations from passages at and after his Ascension *into Heaven.*

LEt us view him next in his very ascending, his carriage then also wil further assure our hearts of this. *Luke* 24. 50. it is said, *He lifted up his hands and blessed them*: and to put the greater emphasis upon it, and that we might the more observe it, as having some great mystery in it, *ver.* 51. it is added, [*And whilst hee blessed them, he was parted from them, and carried up into Heaven.*] This benediction Christ reserved to bee his last act; and what was the meaning of it, but (as I have before shewne) to blesse them, as God blessed *Adam* and *Eve*, bidding them *Encrease and multiply*, and so blessing all Man-kind that were to come of them? Thus doth Christ in blessing his Disciples, blesse all those that shall believe through their word unto the end of the world. I only adde this to the illustration of it; this mystery is interpreted

preted by *Peter*, *Acts* 3. 26. when ſpeaking to the Jews, he ſayes, *Unto you firſt, God having raiſed up his Sonne Ieſus, ſent him* [*to bleſſe you,*] (and how?) *in turning away every one of you from his iniquities,* and ſo, forgiving of them; (for, *Bleſſed is the man whoſe ſin is forgiven.*) Thus at his aſcending. Part. 1.

In the next place, let us conſider what Chriſt did when he was come to heaven and exalted there: how abundantly did he there make good all that he had promiſed in his laſt Sermon? For Firſt, hee inſtantly powred out his Spirit, and that *richly*, (as the Apoſtle to *Titus* ſpeaks) and he *being by the right hand of God exalted, and having received of the Father the promiſe of the holy Ghoſt, he hath ſhed forth this which you now ſee and hear*, ſayes the Apoſtle in his firſt Sermon after, *Acts* 2.33. he then received it, and viſibly powred him out. So *Epheſ.* 4. 8. it is ſaid, *He aſcended up on high, and gave gifts unto men,* ——— *for the work of the Miniſtery* (ver. 15.) and *for the joynting in of the Saints to the encreaſe of the body of Chriſt,* (*v.* 16.) that is, for the

Part. 1. the converting of elect ſinners, and making them Saints. And the gifts there mentioned (ſome of them) remaine unto this day, in *Paſtors and Teachers, &c.* And this ſpirit is ſtill in our preaching, and in your hearts in hearing, in praying, &c and perſwades you of Chriſts love to this very day; and is in all theſe, the pledge of the continuance of Chriſts love ſtiil, in Heaven unto ſinners. All our Sermons and your Prayers are evidences to you, that Chriſts heart is ſtill the ſame towards ſinners, that ever it was, for the Spirit that aſſiſts in all theſe, comes in his name, and in his ſtead, and workes all by commiſſion from him. And doe none of you feele your hearts moved in the preaching of theſe things, at this and other times? and who is it that moves you? it is the Spirit who ſpeakes in Chriſts name from Heaven, even as himſelfe is ſaid to *ſpeake from heaven*, *Heb.* 12.25. And when you pray, it is the Spirit that endites your prayers, & that *makes interceſſion for you* in your own hearts, *Rom.* 8. 26. which Interceſſion of his is but the

the evidence and eccho of Chriſts Intercеſſion in Heaven. The Spirit prayes in you, becauſe Chriſt prayes for you: Hee is an Intercеſſor on earth, becauſe Chriſt is an intercеſſor in heaven. As hee did take off Chriſts words, and uſed the ſame that he before had uttered, when he ſpake in and to the Diſciples the words of life: ſo hee takes off Chriſts prayers alſo when he prayes in us: he takes but the words as it were out of Chriſts mouth, or heart rather, and directs our hearts to offer them up to God. Hee alſo followes us to the Sacrament, and in that Glaſſe ſhewes us Chriſts face ſmiling on us, and through his face his heart; and thus helping of us to a ſight of him, wee goe away rejoycing that we ſaw our Saviour that day. Part. 1.

Then ſecondly, all thoſe workes both of miracles and converſion of ſinners, in anſwer to the Apoſtles prayers, are a demonſtration of this. What a handfull had *Peters* firſt Sermon after Chriſts aſcenſion, when 3000. ſouls were converted by it? The Apoſtles (you know)

Part. 1. went on to preach forgiveneſſe through Chriſt, and in his Name, and to invite men to him; and what ſignes and wonders did accompany them, to confirme that their preaching? and all were the fruits of Chriſts Interceſſion in heaven: So that what hee promiſed, (*Joh.* 14. 12.) as an evidence of his minding them in heaven, was abundantly fulfilled. They *upon their asking did greater workes then he*: ſo *Acts* 4. 29, 30. at the prayers of *Peter*. And *Heb.* 2. 3, 4. the Apoſtle makes an argument of it, *How ſhal we eſcape* (ſays he) *if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him, God alſo bearing them witneſſe both with ſignes and wonders, and with divers miracles*? &c. Yea, let me adde this, that take all the New Teſtament, and all the Promiſes in it, and expreſſions of Chriſts love, it was written all ſince Chriſts being in heaven, by his Spirit, and that by commiſſion from Chriſt, and therefore all that you finde therein you may build on, at his very heart; and therein ſee, that

what he once ſaid on earth, he repealeth not a word now hee is in heaven; his minde continues the ſame: And the conſideration hereof may adde a great confirmation to our faith herein. Part. 1.

Thirdly, ſome of the Apoſtles ſpake with him ſince, even many yeares after his Aſcenſion. Thus *Iohn*, and *Paul*, (of which the laſt was in heaven with him) and they both doe give out the ſame thing of him. *Paul* heard not one Sermon of Chriſts (that we know of) whilſt on earth, and received the Goſpell from no man, Apoſtle, or other, but by the immediate revelation of Jeſus Chriſt from heaven (as he ſpeaks *Gal.* 1.11,12.) But he was converted by Chriſt himſelfe from heaven, by immediate ſpeech and conference of Chriſt with him; and this long after his Aſcenſion. And in that one inſtance Chriſt abundantly ſhewed his heart and purpoſe to continue to all ſorts of ſinners to the end of the world. Thus in two places that great Apoſtle telleth us; the firſt is, 1 *Timothy*, cap. 1. verſe 13. *I was a perſecuter, a*

Part. 1. *blasphemer* (sayes he) *but I obtained mercy, and the grace of our Lord,* (namely, Jesus Christ) *was exceeding abundant*: and upon this he declares with open mouth (as it were from Christs own selfe, who spake to him from heaven, that this is *the faithfullest saying* that ever was uttered, *that Christ came into the world to save sinners, whereof I am chiefe,* (sayes he) *ver.* 15. And to testifie that this was the very scope of Christ in thus converting of *Paul*, himselfe; and *Pauls* scope also in that place to *Timothy* to shew so much, appeares by what followes, *vers.* 16. *For this cause I obtained this mercy, that in me* [*first*] *Jesus Christ might shew forth all long-suffering for a paterne to all them that should hereafter beleeve on him, unto life everlasting.* It is expresse (you see) to assure all sinners unto the end of the world, of Christs heart towards them: This was his drift: *For this very cause* (sayes *Paul.*) The second place I alledge in proofe of this, is the story of *Pauls* conversion, where he diligently inserts the very words

that

that Chriſt ſpake to him from hea- Part. 1.
ven, (Acts 26. 16.) which were theſe, [*I have appeared unto thee for this purpoſe, to make thee a Miniſter and a Witneſſe, —— to ſend thee to the Gentiles, [to open their eyes, and to turne them from darkneſſe to light, and from the power of Satan unto God, that they may receive forgiveneſſe of ſinnes, and an inheritance among them that are ſanctified by faith that is in mee.*] Brethren, theſe as Chriſts words ſince hee went to heaven, and hee tels *Paul* hee appeared unto him, to teſtifie thus much. This for *Pauls* conference with him.

Then againe, ſixty yeares after his Aſcenſion, did the Apoſtle *John* receive a Revelation from him, even when all the Apoſtles were dead (for after all their deaths was that booke written) and that Revelation is ſaid to bee in a more immediate manner, *the Revelation of Jeſus Chriſt*, (ſo *Chap.* 1. 1.) then any other of the Apoſtles writings: and you read, that Chriſt made an apparition of himſelfe to him, and ſaid, *I am he that was dead, and am alive,*

Part. 1. *and live for evermore*, *Chap.* 1. 18. Now let us but consider Christs last words, in that his last Booke, (the last that Christ hath spoken since he went to Heaven, or that hee is to utter till the day of Judgement) you have them in the last Chapter, *ver.* 16. *I Jesus have sent mine Angel to testifie unto you these things in the Churches: I am the root and the offspring of David;* —[*and the Spirit and the Bride say, Come: and let him that heareth say, Come: and let him that is athirst come: and whosoever will, let him take of the water of life freely.*] They are the latter words I cite this place for; The occasion of these words was this: Christ was now in Heaven, and had before promised one day to come againe, and fetch us all to Heaven: And in the meane time, marke what an ecchoing and answering of hearts and of desires there is mutually betweene *Him from Heaven*, and beleeving *sinners* from below: *Earth calls* upon *Heaven*, and Heaven calls upon earth, as the Prophet speakes. The *Bride* from earth sayes unto Christ, *Come to me*; and the *Spirit* in the Saints

Saints hearts below, ſayes, *Come* Part. 1.
unto him alſo: and Chriſt cries out as loud from Heaven, *Come*, in anſwer unto this deſire in them; ſo that heaven and earth ring againe of it. *Let him that is athirſt come to me; and let him that will come, come, and take of the waters of life freely:* This is Chriſts ſpeech unto men on earth. They call him to come unto earth, to Judgement; and he calls ſinners to come up to heaven unto him for mercy: They cannot deſire his comming to them, ſo much as he deſires their comming to him. Now what is the meaning of this, that upon their calling upon him to come, hee ſhould thus call upon them to come? It is in effect as if he had plainly uttered himſelfe thus, I have a heart to come to you, but I muſt have all you my Elect that are to bee on earth, come to mee firſt: You would have me come downe to you, but I muſt ſtay here, till all that the Father hath given me, bee come to mee; and then you ſhall be ſure, quickly to have mee with you: Hereby expreſſing how much his heart

Part. 1. now long after them. This to bee his meaning, is evident by the words which hee addes, *verse* 20. *He which testifies these things* (namely Christ) *sayes*, [*Surely, I come quickly.*] And if wee observe how much by the by (as it were) these words of Christ doe come in, it makes them the more remarkable to shew his heart in uttering them. This Book was intended meerly as a propheſie of the times of the Gospel untill his comming; unto which period of it, when *John* had brought that Prophetique story, hee brings in the Bride, longing for that comming of Christ, [*The Bride sayes, Come.*] And no sooner sayes she so, but Christ by way of retortion, doth likewise say, *Come*, unto her also; yea, it puts the more observation upon it, that he had uttered the same words before, *Revel.* 21. 6. but notwithstanding hee will repeat them again, and have them to bee his last words. All which shews how much his heart was in this part of the Gospel, to invite sinners to him; that now when he is to speake but one sentence more, till wee heare the sound

ſound to judgement, hee ſhould e- Part. 1.
ſpecially make choyce of theſe words. Let them therefore for ever ſtick with you, as being worthy to bee your laſt thoughts when you come to dye, and when you are a going to him. He ſpeaks indeed ſomething elſe after them; but that which he ſayes afterwards, is but to ſet a ſeal unto theſe words, and to the reſt of the Scriptures, whereof this is the chiefe. And further to ſhew that theſe words were ſingled out to be his laſt, and that hee meant to ſpeak no more till the day of judgement, therfore alſo he adds a *curſe* to *him*, who ſhould *adde to them*, or *take from them*. He addes indeed after that another ſpeech, but it is onely to ingeminate his willingneſſe to *come quickly*, were all his elect but once come in to him, ſo *verſ.* 20. And all this tends to aſſure us that is his heart, and we ſhal finde him of no other minde untill his comming againe.

And that you may yet the more conſider them as thus purpoſely brought in by him as his laſt words, to make them

Part. 1. ſticke with us, let me adde another obſervation about them, and that is this, that at another time when hee was upon earth, hee in like manner ſingled out theſe very words (I meane the matter of them) as the concluſion and ſhutting up of many dayes preaching. Thus *Iohn* 7. 37. *In the laſt day, that great day of the Feaſt, Ieſus ſtood and cried,* [*If any man thirſt let him come to mee and drinke.*] Theſe words were ſpoken on the *laſt day of the feaſt*, after which hee was to preach no more at that time, and for a good while after unto them: (and he had preached upon all the former dayes of that feaſt, as his manner was) and it was [*the great*] *day of the Feaſt*, when he had the greateſt audience: and you ſee hee chooſeth this for his laſt ſentence, of that his laſt Sermon then; and when he would give them ſomething at parting, as a *Viaticum*, which hee would have them carry home with them to feed upon above all the reſt, theſe are his words, *If any man thirſt, let him come to me, and* [*drinke:*] (which himſelfe interprets to be *beleeving* on

on him, *ver.* 38.) and hee *ſtands up* Part. 1.
to ſpeake this; yea, *hee cryes*, ſayes the Text, with open mouth, with utmoſt vehemency, to the intent that all might heare this above all ſayings elſe. And thus in like manner at this time alſo, when he is to ſpeake no more, but to hold his tongue for ever til the day of judgment, (nor is to write any more Scriptures) he then ſends his Angel to teſtifie theſe to be his laſt words; and this, although hee had ſpoken them before: It was therefore aſſuredly done, to ſhew his heart in them. They were his laſt words then, and they ſhall be mine in the cloſure of this Diſcourſe, for what can there be added to them?

THE

THE HEART OF Chriſt in Heaven, TO Sinners on Earth.

PART. II.

HEB. 4. 15.

For we have not an High-prieſt which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without ſin.

THE onely Uſe I ſhall make of theſe words is, to be a foundation unto that ſecond part of that head or point of Doctrine into which I have made an entrance; which was to demonſtrate the *gracious inclination and temper of Chriſts heart towards ſinners, now he is in Heaven.*

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The extrinſecall Demonſtrations of this (which I make the firſt part of it) are diſpatched: & for a ground-work to theſe more *Intrinſecall Demonſtrations* (which make a ſecond part) I have choſen this Text, as that which above any other ſpeaks his heart moſt, and ſets out the frame and workings of it towards ſinners; and that ſo ſenſibly, that it doth (as it were) take our hands, and lay them upon Chriſts breaſt, and let us feele how his heart beats, and his bowels yerne towards us, even now hee is in glory: The very ſcope of theſe words being manifeſtly to encourage beleevers againſt all that may diſcourage them from the conſideration of Chriſts heart towards them now in heaven. Part. 2.

To open them ſo far as they ſerve to my preſent purpoſe.

Firſt, all that may any way diſcourage us, hee here calls by the name of *Infirmities*, thereby meaning both.

1. The *evill of afflictions* of what ſort ſoever, Perſecutions, &c. *from without.*

2. The

Part. 2. 2. The *evill of ſins* which doe moſt of all diſcourage us, *from within.*

And that both theſe are meant,

1. That under [*Infirmities*] hee meanes perſecutions and afflictions is manifeſt; not onely in that the word is often uſed in that ſenſe, as 2 *Cor.* 11.30. and *Chap.* 12. 5. but alſo it is plaine, that the phraſe is here ſo intended, for his ſcope is to comfort them againſt what would pull from them their profeſſion, as that fore-going exhortation [*Let us hold faſt our profeſſion*] implyes; Now that which attempted to pull it from them, were their perſecutions and oppoſitions from without: It appeares alſo becauſe his argument here of comforting them againſt theſe infirmities, is drawne from Chriſts example, *In that hee was in all things tempted as we are.*

Yet ſecondly, by [*infirmities*] are meant ſins alſo, for ſo in the proceſſe of this diſcourſe he uſeth the phraſe, and makes them the main object of our High Prieſts pity; for in the next words, *Chap.* 5. 2. ſhewing what

what the qualifications of the High Priest under the Law were, (who were types of our great High priest) he makes this one, (sutable to this here mentioned) that he was to bee one that *could have compassion on the ignorant, and those that were out of the way*; (that is, upon sinners, for sins are those ignorances and goings astray from God;) and then addes, *in that himselfe was cloathed with infirmities*; that is, with sins. And although it is said here that Christ was without sin in all, yet he was tempted by Satan unto all sorts of sins, even as wee are. And that by [*infirmities*] sins are mainly here intended, is yet more evident from the remedy propounded against them which they are here encouraged to seeke for at the throne of grace, namely, *Grace* and *Mercie*. *Therefore let us come boldly to the throne of Grace, that wee may finde* [*Grace and mercy*] *to helpe in time of need:* So it followes in the next words. *Grace* to helpe against the power of sin, and *Mercy* against the guilt and punishment of it; both which are the greatest discouragers Part. 2.

to

Part. 2. to come boldly to that throne, and therfore he must needs intend those kinds of *infirmities* chiefly in this his encouragement and comfortory given.

Now *secondly*, for a *support* against both these, he lets us understand how feelingly and sensibly affected the heart of Christ is to sinners under all these their *infirmities*, now he is in heaven (for of him advanced into heaven, he here speaks, as appeareth by *v.* 14.) And if the coherence with that verse be observed, we shall see that he brings in this narration of it setly, by way of preventing an objection which might otherwise arise in all mens thoughts from that high and glorious description which he had given of him in that 14. *ver.* [*We have a great High-priest, who is passed into the heavens, &c.*] He knew we would be apt from this presently to thinke, he may be too great to be an High-priest for us to transact our affaires; and that this greatnesse of his might cause him to forget us, or if he did remember us, and take notice of our miseries, yet *being passed into*

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the Heavens, and ſo having caſt off the frailties of his fleſh which he had here, and having cloathed his humane nature with ſo great a glory, that therefore hee cannot now pity us, as hee did when hee dwelt among us here below; nor be ſo feelingly affected and touched with our miſeries, as to be tenderly moved to compaſſionate and commiſerate us, ſo he is not now cable of a feeling of griefe, and ſo, not of a *fellow-feeling*, or *ſympathizing* with us; his ſtate and condition now is above all ſuch affections; which affections notwithſtanding are they that ſhould put him upon helping us, heartily and cordially. And for him to be expoſed to ſuch affections as theſe, were a weakneſſe, an infirmitie in himſelfe, which heaven hath cured him of. His power and glory is ſo great that hee cannot bee thus touched, even as the *ANGELS* are not: And he is *Advanced farre above all Principalities and powers*, Epheſ. 1. 15. Part. 2.

This the Apoſtle carefully preoccu-

Part. 2. occupates; and it is the very objection which hee takes away. *We have not an High-Priest who cannot, &c. Duplex negatio æquipollet affirmationi*; nay, two negatives doe not onely make an affirmative, but affirme more strongly: they make an affirmation contradictory to a contrary and opposite thought. Now this speech of his is as much as if he should have said, Well, let heaven have made what alteration soever, upon his condition, in glorifying his humane nature, which be it never so free from fleshly passions, and in stead of flesh be made like Heaven; let him bee never so incapable of impressions from below: yet hee retaines one tender part and bare place in his heart still unarmed, (as it were) even to suffer with you, and to be touched if you bee. The word is a deepe one, [Συμπαθῆσαι] *He suffers with you*, he is as tender in his bowels to you as ever he was: that hee might bee moved to pitie you, he is willing to suffer (as it were) one place to bee left naked, and to be flesh still, on which hee may be wounded with

your miſeries, that ſo he might bee Part. 2.
your *mercifull High-Prieſt.*

And whereas it may be objected that this were a weakneſſe: The Apoſtle affirmes that this is his power, and a perfection and ſtrength (of love ſurely) in him, as the word δυνάμενον importeth: that is, that makes him thus *able* and *powerfull* to take our miſeries into his heart, though glorified, and ſo to bee affected with them, as if hee ſuffered with us, and ſo to relieve us out of that principle, out of which hee would relieve himſelfe.

There are two things which this Text gives me occaſion to take notice of, and apart to handle.

Firſt, (more generally) That Chriſts heart now in heaven, is as graciouſly affected unto ſinners, as ever it was on earth.

And ſecondly, (more particularly) the *manner how.*

Or thus:

1. That he is *touched with a feeling*, or *ſympathizeth with us*, (as the word is.)

2. The way how this comes to paſſe; even through *his having been tempted*

Part. 2. *tempted in all things like unto us.* In handling the first, I shall give those *Intrinsecall* Demonstrations of it that remaine; and in handling the other, further open the Text. To come therefore first to those *Intrinsecall* Demonstrations of this Doctrine, which I engraft upon these words, and shootes naturally from them, namely, that the heart of Jesus Christ now he is in heaven is as graciously inclined to sinners, as ever it was on earth.

SECT. I.

The first sort of Intrinsecall *Demonstrations drawne from the influence all the three Persons have for ever into the heart of the Humane nature of Christ in heaven.*

THe first sort of Demonstrations I shall bee fetcht from all the three Persons, and their severall influence they have into Christs heart in heaven, to encline it towards us.

The first shall be taken from God his

his Father, who hath thus advanced him; and it hath two parts: 1. That God hath given a perpetuall command to Chriſt to love ſinners: 2. That therefore his heart continues the ſame for ever. Part. 2.

For the firſt, God the Father *hath given Jeſus Chriſt a ſpecial command to love ſinners;* & hath withall, *implanted* a merciſull *gracious diſpoſition in his heart towards them.* This I mentiō to argue it, becauſe it is that which Chriſt alledgeth, *John* 6.37. as the originall ground of this diſpoſition of his, *not to caſt out thoſe that come to him: For it is my Father will* (ſaies he in the following verſes) *that I ſhould performe that which I came downe from heaven for, ver.* 38. And this lyes now ſtill upon him now he is in Heaven, as much as ever: for *his will alſo is* (ſayes hee, *verſe* 39. 40.) *that I ſhould raiſe them up at the laſt day*, ſo as it muſt needs continue the ſame till then. And compare with this the tenth of *John*, from *verſe* fifteenth to the eighteenth, where having diſcourſed before of his care and love to his ſheepe, to *give his life* for them, to *know* and

Part. 2. and owne them, and *to bring them into the fold, &c.* he concludes at *ver.* 18. [*This commandment have I received from my Father.*] It is his *will,* ſayes the 6. of *John*, (and if a good ſon knowes that a thing is his fathers mind and will it is enough to move him to doe it; much more if it be his expreſſe command.) And in this 10. of *John* he further ſayes, that it is the *command* which he had *received from the Father.* A command is a mans will peremptorily expreſſed; ſo as there muſt bee a breach, if it be not fulfilled: and ſuch a command hath God given Chriſt concerning us. Out of both which places I obſerve three things to be the matter of this will and command of Gods: Firſt, that Chriſt ſhould die for his ſheep; in reſpect to which command, he continued ſo to love them whilſt here, as to *lay downe his life for them:* ſo *John* 10.15. but then he tooke it up againe, and is aſcended into Heaven. Therefore thoſe other two things commanded him, doe concerne him when hee is in glory; namely, to *receive all that come to him,*

him, which is the ſecond; and Part. 2.
he third, to looke that he *loſe none of thoſe for whom he dyed*, but to *raiſe them up*. And for theſe his Fathers command lyes as ſtrictly on him, now he is in Heaven, as for dying for them whilſt he was on earth; [*This command have I received from my Father, and this is his will.*]

And together with this command, God did put into his heart (as where he commands hee ever uſeth to doe) ſuch an inſtinct of tranſcendent love towards them, as ſhall ſo ſtrongly encline him to performe it, that he ſhall need no more commands. He hath put ſuch a στοργὴν ſuch an eſpeciall love into him, as he hath put into the hearts of parents towards their own children, more then to all other mens children which they ſee beſides, although more beautifull and more witty then their owne. And both this commandement, and this inclination of love towards them, we have at once expreſſed *Pſal.* 40.8. where giving the reaſon why hee became our Mediator, and ſacrificed himſelfe, hee not only

Part. 2. onely ſayes, *I come to doe thy will O God*; but alſo, *Thy law is in my bowells*: In which ſpeech, both theſe two are mentioned:

1. That command I mentioned is there expreſſed, for it is called *a Law*.

And ſecondly it was a Law wrought into ſuitable *diſpoſitions* in his heart; and therefore ſaid to bee a *Law in his heart or bowells*.

You may eaſily conceive what Law it was by the ſubject of it, his *Bowells*; which are ſtill put for the moſt tender affections; (*Coloſ.* 3. 12. *Bowells of mercy, kindneſſe, &c.*) It was no other then that Law of love, mercy and pitty to poore ſinners, which God gave him in charge, as he was to bee Mediator. It was that ſpeciall Law which lay on him as hee was the *ſecond Adam*; like that which was given to the firſt *Adam*, *Non concedendi*, over and above the Morall Law, *not to eat the forbidden fruit*; ſuch a Law was this hee there ſpeakes of: It was the Law of his being a Mediator and a ſacri-

fice,

fice, (for of that he expreſly ſpeaks, Part. 2.
v. 6.7.) over and beſides the Morall Law, which was common to him with us. The word in the originall is, [*In the middeſt*] *of my bowels*, to ſhew it was deeply ingraven: It had its ſeat in the center, it ſate neereſt, and was moſt inward in his heart.

Yea, and as that ſpeciall Law of not eating the forbidden fruit, was to *Adam*, *Præceptum Symbolicum* (as Divines call it) given over and beſides all the ten Commandements, to bee a *tryall*, a *ſigne*, or *ſymbole* of his obedience to all the reſt; ſuch was this Law given unto Chriſt, the ſecond *Adam*; ſo as that God would judge of all his other obedience unto himſelfe by this: Yea, it was laid on him with that earneſtneſſe by God, and ſo commended by him, as that if ever Chriſt would have him to love him, he ſhould be ſure to love us. Thus in that place forecited, *John* 10. 17, 18. Chriſt comforts himſelfe with this in his obedience, [*Therefore doth my Father love me:*] It is ſpoken in

Part. 2. relation unto his fulfilling this his commind formerly mentioned; and ſo withall imports, as if God ſhould love Chriſt the better for the love he ſhould ſhew to us; it pleaſed him ſo well to ſee Chriſt love us. And ſo it is as if God when he gave Chriſt that Commandement, *ver.* 18. had ſaid, *Sonne,* as you would have my love continue towards you let me ſee your love towards me ſhewne in being kind to theſe I have given you, *whom I have loved with the ſame love wherewith I have loved you* ; (as you have it *John* 17. 23.) As God would have us ſhew love unto him, by loving his children: ſo hee would have Chriſt alſo ſhew his love towards him by loving of us.

Now for the ſecond Branch of this Demonſtration, namely, that that love which Chriſt, when on earth, expreſſed to be in his heart, and which made him die for ſinners upon this command of his Father, that it doth certainely continue in his heart ſtill, now that hee is in Heaven, and that as quick and as tender as ever it was

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on earth, even as when he was on the Croſſe, and that becauſe of his Fathers command. It is evidenced thus: For it being a Law written in the midſt of his bowels by his Father, it becomes naturall to him, and ſo indelible, and (as other Morall Laws of God written in the heart are) perpetuall. And as in us, when we ſhall be in heaven, though *Faith* ſhall faile, and *Hope* vaniſh, yet *Love ſhall continue* (as the Apoſtle ſpeaks) ſo doth this love in Chriſts heart continue alſo, and ſuffers no decay; and is ſhewne as much now in receiving ſinners, and interceding for them, and being pitiful unto them, as then in dying for them. And this love to ſinners being ſo commanded & preſſed upon him, (as was ſaid) that as he would have his Father love him, he ſhould love them; and ſo, being urged upon all that great love that is between him and his Father; this as it muſt needs work and boile up a ſtrong love in him unto ſinners, ſo likewiſe the moſt conſtant and never-decaying love that could be: And this is argued from the analogy Part. 2.

Part. 2. of that principle upon which Christ urgeth us to love himselfe, *Ioh.* 15.10. He moveth his Disciples to *keep the Commandments* he gave them, and useth this argument, [*For so shall you abide in my love*;] and backs it with his owne instance, [*even as I have kept my Fathers commandments, and abide in his love.*] Now therefore this being the great Commandment that God layeth on him, to love, and die for, and to continue to love, and receive sinners that come to him, and raise them up at the latter day, certainely hee continues to keep it most exactly, as being one of the great tyes between him and his Father, so to continue in his love to him. Therfore so long as he continues in his Fathers love, (and now hee is in Heaven, and at his right hand, he must needs continue in highest favour with him;) so long we may be sure hee continues to observe this. And thus that he should continue still to love us, both love to his Father, and love to himselfe obligeth him: we may therefore bee sure of him, that hee both doth it, and will

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doe it for ever. O what a comfort is it, that as children are mutuall pledges and tyes of love between man and wife, ſo that we ſhould be made ſuch between God the Father and the Sonne! And this demonſtration is taken from the influence of the firſt perſon of the Trinity; namely, from God the Father. Part. 2.

Then (ſecondly) this his love is not a forced love, which he ſtrives onely to beare towards us, becauſe his Father commanded him to marry us; but it is his nature, his diſpoſition: Which added to the former, affords a ſecond demonſtration of the point in hand, and is drawne from God the Sonne. This diſpoſition is free and naturall to him; hee ſhould not be Gods Son elſe, nor take after his heavenly Father: unto whom it is naturall to ſhew mercy, but not ſo to puniſh, which is his ſtrange worke, but *mercy pleaſeth him*, he *is the Father of mercy*, he begets them naturally. Now Chriſt is his own Son, ἴδιος υἱός (as by way of diſtinction he is called) and his naturall Son;

Part. 2. yea, his humane nature being united to the ſecond Perſon, is thereby become the naturall Son of God, not adopted as we are. And if he be his naturall Son in priviledges, then alſo his Fathers properties are naturall to him; more naturall then to us, who are but his adopted ſons. And if we *as the elect of God* (who are but the adopted ſons are) exhorted to put on *Bowels of mercy, kindneſſe, humblineſſe of minde, meekneſſe, &c.* (as *Col* 3 12.) then much more muſt theſe diſpoſitions needs be found in Chriſt the Naturall Son, and theſe, not *put on by him*, but be as naturall to him as his Son-ſhip is: *God is love*, (as *John* ſayes) and Chriſt is love covered over with fleſh, yea, our fleſh. And beſides it is certaine, that as God hath faſhioned the hearts of all men, and ſome of the ſons of men unto more mercy and pity (naturally) then others, and then the holy Spirit comming on them to ſanctifie their naturall diſpoſitions, uſeth to worke according to their tempers; even ſo it is certaine, that he tempered the heart of Chriſt, & made it of a ſofter mold

mold and temper then the tender- Part. 2.
neſſe of all mens hearts put toge-
ther into one (to ſoften it) would
have been of. When he was to aſ-
ſume an humane nature, hee is
brought in, ſaying, (*Heb.* 10.) *A body
haſt thou fitted me* : That is, an hu-
mane nature, fitted as in other
things, ſo in the temper of it, for the
God-head to work & ſhew his per-
fections in beſt. And as he tooke an
humane nature on purpoſe to bee a
mercifull High-prieſt, as *Heb.* 2.14.
ſo ſuch an humane nature, and of ſo
ſpeciall a temper & frame as might
be more mercifull then all Men or
Angels. His humane nature was
made without hands; that is, was not
of the ordinary make that other mens
hearts are of: though for the matter
the ſame, yet not for the frame of his
ſpirit. It was an heart beſpoke for
on purpoſe to be made a *veſſel*, or ra-
ther *fountain* of *mercy*, wide and ca-
pable enough to be ſo extended, as
to take in and give forth to us a-
gain, all Gods *Manifeſtative mercies*,
that is, all the mercies God intended
to manifeſt to his elect : and there-
fore Chriſts heart had naturally in

Part. 2. the temper of it, more pity then all men or Angels have, as through which the mercies of the great God were to be dispensed *unto us*; and this heart of his to be the instrument of them. And then, this man and the heart of this man so framed, being united to God, and being made the naturall Son of God, how naturall must mercy needs be unto him?

And therefore continue in him now he is in heaven: For though he laid down all infirmities of our nature, when he rose again; yet no graces that were in him whilst hee was below; they are in him now as much as ever, and being his nature (for nature we know is constant) therefore still remains. You may observe, that when he was upon earth, minding to perswade sinners to have good thoughts of him, as he used that argument of his Fathers command given him; so he also layes open his owne disposition: *Matth.* 11. 28. *Come to me you that are weary and heavy laden,* ——— *for I am meeke and and lowly of heart.* Men are apt to have contrary conceits of Christ, but hee

he tells them his diſpoſition there, Part. 2.
by preventing ſuch hard thoughts
of him, to allure them unto him
the more. Wee are apt to thinke
that he being ſo holy, is therefore
of a ſevere and ſowre diſpoſiti-
on againſt Sinners, and not a-
ble to beare them; no, ſayes he,
I am meeke, gentleneſſe is my nature
and temper; as it was of *Moſes*,
who was (as in other things, ſo)
in that grace his Type: hee was
not revenged on *Miriam* and *Aa-
ron*, but interceded for them.
So ſayes Chriſt; injuries and un-
kindneſſes doe not ſo worke up-
on me, as to make me irreconci-
lable, it is my nature to forgive,
I am meeke. Yea, but (may we think)
he being the Sonne of God, and
Heire of Heaven, and eſpecially
being now filled with glory, and
ſitting at Gods right hand, he may
now deſpiſe the lowlineſſe of us
here below; though not out of
anger, yet out of that heighth of
his greatneſſe and diſtance that
he is advanced unto, in that we
are too meane for him to marry,
or be familiar with: Hee ſurely

Part. 2. hath higher thoughts then to regard ſuch poore low things as wee are: And ſo, though indeed wee conceive him meek, and not prejudiced with injuries, yet he may be too high and lofty to condeſcend ſo far as to regard, or take to heart the condition of poore creatures. No, ſayes Chriſt, *I am lowly* alſo, willing to beſtow my love and favour upon the pooreſt and meaneſt. And further, all this is not a ſemblance of ſuch an affable diſpoſition, nor is it externally put on in the face and outward carriage onely (as in many great ones, that will ſeem gentle and courteous) but there is all this ἐν τῇ καρδίᾳ, *in the heart*: it is his temper, his diſpoſition, his nature to be gracious: which nature he can never lay aſide. And that his greatneſſe when he comes to enjoy it in Heaven, would not a whit alter his diſpoſition in him, appeares by this, that he at the very ſame time when hee uttered theſe words, tooke into conſideration all his glory to come, and utters both *that* and his meeknes with the ſame breath: ſo verſe 27. *All things are delive-*

red.

red to me by my Father : and presently after for all this he sayes, *Come unto me all you that are heavy laden,* — [*I am meeke* ;] *ver.* 28. 29. Looke therefore what lovely, sweet, and delightful thoughts you use to have of a deare friend, who is of an amiable nature, or of some eminently holy or meeke Saint, of whom you think with your selves, I could put my soul into such a mans hands, and can comprise my salvation to him (as I have heard it spoken of some:) Or looke how wee should have been encouraged to have dealt with *Moses* in matter of forgivenesse (who was the meekest man on earth) or treated with *Ioseph*, by what wee read of his bowels towards his brethren: or what thoughts wee have of the tender hearts of *Paul*, or *Timothy*, unto the souls of men, in begetting and in nurturing and bringing them up to life (*being affectionately desirous of you, we were willing* (sayes *Paul*) *to impart our own souls to you*, 1 *Thess.* 2. 8.) and this, *naturally*, (as his word is, 2 *Philip.* 20.) even such and infinitely more raised ap- Part. 2.

prehen-

Part. 2. prehenſions ſhould we have of that ſweetneſſe and candour that is in Jeſus Chriſt, as being much more naturall to him.

And therefore the ſame Apoſtle doth make Chriſts bowells the patterne of his, *Phil.* 8.1. *God is my witneſſe, how greatly I long after you in the bowells of Jeſus Chriſt.* This phraſe [*in the bowels of Chriſt*] hath (according to Interpreters) two meanings, and both ſerve to illuſtrate that which I intend: Firſt, [*in the bowels of Chriſt*] is taken *cauſally*, as if hee meant to ſhew that thoſe bowels or compaſſions were infuſed into him from Chriſt, and ſo longed after them with ſuch kind of bowels, as Chriſt had wrought in him: and if ſo, that Chriſt put ſuch bowels into him, hath he not them in himſelfe much more? *Paul* had reaſon to ſay, [*In the bowels of Chriſt*] for, in this ſenſe I am ſure he, once, had ſcarce the heart and bowels of a man in him, namely, when he was out of Chriſt, how furious and Lion-like a ſpirit had he againſt the Saints, and what havock made hee of them, being ready even

even to pull out their bowells? And how came *Paul* by ſuch tender bowells now towards them? Who gave him now ſuch tender affections? Even Jeſus Chriſt, it was he that of a Lion made him a Lambe. If therefore in *Paul* theſe bowells were not naturall, (but the contrary rather were naturall to him) and yet they ſo abounded in him, and that *naturally*, as himſelf ſpeaks; how much more muſt they needs abound in Chriſt, to whom they are native and in-bred? Or elſe ſecondly, [*In*] *the bowells*, is put for [*Inſtar*] *Like the bowells*, or *After the bowells*, according to the analogie of the Hebrew phraſe: and ſo then the meaning were this, Like as the bowels of Jeſus Chriſt doe yerne after you, ſo doe mine. [*Bowells*] are a Metaphor to ſignifie tender and motherly affections and mercies: ſo *Luke* 1.78. [*Through the tender mercies;*] In the originall it is [*The bowels of mercie.*] Thus *Paul* when hee would ſignifie how tender his affections were, he inſtances in the Bowels of Jeſus Chriſt, (he making Chriſt his patterne in this in all, Part. 2.

Part. 2. all, [*Be yee followers of me, as I am of Chriſt.*] Now how deſirous was this great Apoſtle to beget men to Chriſt? He cared not what elſe hee loſt, ſo he might *win ſome:* hee *counted not his life deare,* nay; not his ſalvation deare, *but wiſht himſelfe accurſed for his brethren,* (who yet were the greateſt enemies Chriſt then had on earth:) How glad was he when any ſoule came in? How ſorry when any fell off? *falling into a new travail* (hee knew not how better to expreſſe the anxiety of his ſpirit) for the *Galatians,* till *Chriſt was formed in them.* How comforted was he when hee heard tidings of the conſtancie and encreaſe of any of their faith, 1. *Theſ.* 3. 6. 7. and *verſ.* 8. hee ſayes, *for now we live, if you ſtand faſt in the Lord.* Read all his Epiſtles, and take the character of his ſpirit this way; & when you have done, look up to Chriſts human nature in heaven, & think with your ſelves, *Such a man is Chriſt. Paul* warbles out in all theſe high ſtrains of affections,
Eſay 63. but the *ſounding of Chriſts bowels* in heaven in a lower key: They are naturall

naturall to Chriſt, they all and infi- Part. 2.
nite more are eminent in him. And this is the ſecond *Demonſtration* taken from his own naturall diſpoſition, as Sonne of God.

A third *Demonſtration* ſhall bee taken from the Third Perſon of the Trinity, the holy Ghoſt. If the ſame ſpirit that was upon him, and in him, when hee was on earth, doth but ſtill reſt upon him now hee is in heaven, then theſe diſpoſitions muſt needs ſtill entirely remain in him.

This *Demonſtration* is made up of two propoſitions put together: 1. That the holy Ghoſt dwelling in him, concurres to make his heart thus graciouſly affected to ſinners: And 2. That the ſame ſpirit dwells and continues in and upon him for ever in heaven.

For the firſt, It was the Spirit who over-ſhadowed his mother, and in the mean while knit that indiſſoluble knot betweene our Nature and the ſecond Perſon, and that alſo knit his heart unto us; It was the Spirit who ſanctified him in the womb; It was the Spirit that reſted on him above meaſure, and

fitted

Part. 2. fitted him with a meeke ſpirit for the workes of his mediation; and indeed for the very grace ſake of meekneſſe did the Spirit come more eſpecially upon him. Therefore when he was firſt ſolemnly inaugurated into that office, at his baptiſme, (for then he viſibly and profeſſedly entred upon the execution of it) the *holy Ghoſt deſcended* upon him: and how? *As a Dove*; ſo alſo the Evangeliſts joyntly report it. But why in the ſhape of a Dove? All aparitions that God at any time made of himſelfe, were not ſo much to ſhew what God is in himſelfe, as how he is affected towards us, and declare what effects hee workes in us: ſo here, this ſhape of a Dove reſting upon him, was to ſhew thoſe ſpeciall gracious diſpoſitions wherewith the holy Ghoſt fitted Jeſus Chriſt to be a Mediator. A *Dove* (you know) is the moſt *innocent* and moſt meeke creature, *without gall, without tallons*, having no fierceneſſe in it, expreſſing nothing but love and friendſhip to its mate in all its carriages, and mourning over it in its diſtreſſes: and was there-

therefore a fit emblem to expresse what a frame and temper of spirit the holy Ghost did upon this his descending on him, fill the heart of Christ with, and this without measure: that as sweetly as Doves do converse with Doves, sympathising and mourning each over other, so may we with Christ, for hee thus sympathizeth with us. And though he had the Spirit before, yet now he was anointed with him (in respect of such effects as these, which appertained to the execution of his office) with a larger measure, and more eminently then before. Therefore the Evangelist *Luke* notes upon it, (*Chap.* 4. 1.) *Jesus being full of the holy Ghost, returned from Jordan.* And *Peter* also puts the like glosse upon it, as appeares *Acts* 10. 37. for speaking there of the baptisme of *John*, he shewes how *after that his being baptised, he began to preach*; and *how God having anointed him with the holy Ghost*, (namely, at that baptisme of his) *he went about doing good*, &c. And that this was the principall thing signified by this descending of the holy Ghost as a Dove upon Part. 2.

Part. 2. upon him, (even chiefly to note out his meekeneſſe, and ſympathizing heart with ſinners, wrought in him by the holy Ghoſt) is evident by two places, where Chriſt himſelfe puts that very intendment on it.

The firſt preſently after, in the firſt Sermon that he preached after that his having received the holy Ghoſt, (in the ſame 4. of *Luke*) where firſt it is noted *ver.* 1 that hee returned from being baptized, *full of the Spirit*, and ſo was led to be tempted: then *v.* 14. it is ſaid that hee returned from being tempted *in the power of that Spirit*, and after this is explained by himſelf the myſtery of his having received the Spirit in the likeneſſe of a dove, and this is the ſubject matter of the firſt Text which he opened in his firſt Sermon, ſingled out by him on purpoſe, by choice, not chance, out of *Iſaiah*, which he read to them, (*ver.* 18) [*The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poore*, (that is, in ſpirit, the afflicted in conſcience for ſin) *he hath ſent me to heale the broken-hearted, to preach deliverance to*

the

the captives, and recovering ſight to the blind, to ſet at liberty them that are bruiſed, &c.] And when hee had read ſo much as concerned the expreſſing the compaſſionate diſpoſition of his ſpirit unto ſinners, (whoſe miſery he ſets downe by all ſorts of outward evills) then hee reads no further, but cloſeth the Booke, as intimating, that theſe were the main effects of that his receiving the Spirit. [*The Spirit of the Lord is upon me,* [*becauſe*] *he hath anointed me to preach the Goſpel to the poore:*] That is, for this end, or for this very purpoſe hath he given me his Spirit, *becauſe* I was deſigned, or anointed to this worke, and by that Spirit alſo hath he anointed, or quaified me with theſe gifts and diſpoſitions ſuitable to that worke. Part. 2.

Another place that makes the fruit and end of his receiving the Spirit then at his baptiſme, to be theſe tender diſpoſitions unto ſinners, is that in *Matth.* 12.18,19, &c. out of another place of *Iſaiah*, [*Behold my Beloved, in whom my ſoul is well pleaſed, I will put my Spirit upon him, and he ſhal ſhew judge-*

Part. 2. *judgement to the Gentiles, &c.*] That ſeems to be a terrible word, but be not afraid of it; for by [*judgement*] is meant even the doctrine of free grace and of the Goſpel, that changeth, and reformes men: As in like manner (according to the Hebrew phraſe) in *ver.* 20. by *judgement* is meant the worke of Gods grace on mens hearts: when he ſaies [*He will ſend forth judgement unto victory,*] the worke of grace being the counterpane of the Doctrine of grace. And in preaching this Doctrine (which in it ſelfe is good tidings) the Prophet ſhewes how he ſhould carry it with a ſpirit, anſwerable and ſuitable thereunto, even full of all meekneſſe, ſtilneſſe, calmneſſe, and modeſty, which he expreſſeth by proverbiall ſpeeches uſuall in all thoſe times, to expreſſe ſo much by, [*He ſhal not ſtrive nor cry, neither ſhal any man hear his voice in the ſtreets:*] that is, he ſhall deale with all ſtilneſſe and meekeneſſe; without violence, or boiſterouſneſſe. *John* had the *voice of a cryer*, he was a man of a ſevere ſpirit; but Chriſt came *piping and dancing*; a melodious ſweetneſſe

was

was in his miniſtery and ſpirit; and Part. 2.
in the courſe of his miniſtery hee went ſo tenderly to worke, he was ſo heedfull to broken ſoules, and had ſuch regard to their diſcouragements, that it is ſaid *hee would not breake the bruiſed reed:* That is, hee would ſet his ſteps with ſuch heed, as not to tread on a reed that was broken in the leaf; or he would walke ſo lightly and ſoftly, that if it lay in his way, though he went over it, yet he would not have further *bruiſed*; nor quenched either by treading out the *ſmeaking flax*, (which is eaſily done) or with any ruſhing motion, have raiſed ſo much winde as to blow out a weike of a candle, (as ſome tranſlate it) ſmoaking in the ſocket, which the leaſt ſtirring of the aire puffes out. All this is to expreſſe the tenderneſſe of his heart; and this, upon his receiving the Spirit, and eſpecially from the time of his baptizing: for then (you know) thoſe words were together therewith uttered, [*This is my beloved Son in whom I am well pleaſed*] and they are the ſame words alſo, which together Gods giving him

Part. 2. him the Spirit are joyned in that 40. of *Esa.* whence these words are taken. So that he was filled with the Spirit, to that end to raise up in him such sweet affections towards sinners.

Now for the second part that goes to make up this Demonstration: It is as certaine, that the same Spirit that was upon Christ, and acted his spirit here below, doth still abide upon him in heaven. It must never be said, The Spirit of the Lord is departed from *Him*, who is the Sender and Bestower of the holy Ghost upon us. And if the Spirit once comming upon his Members *abides with them for ever*, (as Christ promiseth, *John* 14.16.) then much more doth this Spirit abide upon Christ the Head, from whom we all (since Christ was in Heaven) receive that Spirit, and by vertue of which Spirits dwelling in him, he continues to dwell in us. Therefore of him it is said, (*Esay* 11.2.) *The Spirit of the Lord shall* [*rest*] *upon him.* Yea, and in that story of the holy Ghost descending upon him at his Baptisme, it is not only recorded,

ded, that *He descended on him*, but o- Part. 2.
ver & above it is added, [*And abode upon him.*] Yea further, to put the greater emphasis upon it, it is twice repeated: So *John* 1.32. *I saw the Spirit* (sayes the Evangelist) *descending from heaven like a Dove*, (and he adds this also as a further thing observed by him) [*and it abode upon him.*] And then againe, *ver.* 33. *I knew him not*, saies he, *but he that sent me*, gave me this token to know him by, *Upon whom thou shalt see the Spirit descending*, [*and remaining on him,*] *the same is he.* And further, (as it is intimated there) he *rested on him*, to that end, that he might baptize us with the holy Ghost unto the end of the world: [*the same*, saies he, *is he that baptizeth with the holy Ghost,*] He at first *descends* as a Dove, and then *abides* as a Dove for ever upon him; and this Dove it selfe came from Heaven first: And therefore certainly now that Christ himselfe is gone to Heaven, he abides and sits upon him much more as a Dove still there. Moreover let me adde this, that although the Spirit rested on him here without measure

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Part. 2. in comparison of us; yet it may be safely said, that the Spirit in respect of his effects in gifts of grace and glory, rests more abundantly on him in heaven, then he did on earth, even in the same sense that at his baptisme (as was said) he rested on him in such respects more abundantly then he did before his Baptisme, during the time of his private life: For as when he came to heaven he was installed King and Priest as it were anew, in respect of a new execution: so for the worke to be done in Heaven, hee was anew anointed with this *oyle of gladnesse above his fellowes*, (as *Psal.* 45. 7.) Which place is meant of him especially as he is in heaven, at Gods *right hand, in fulnesse of joy*, (as *Ps.* 16. *ult.* it is also spoken of him:) when also it is, that *hee goes forth* in his *Majesty to conquer*, (as *ver.* 4. of that 45. *Psal.*) And yet then, *Meekenesse* is not far off, but is made one of his dispositions in this height of glory: So it followes in the forecited verse, *in thy Majesty ride prosperously, because of Truth and Meeknesse, &c.* Therefore *Peter* sayes,

(*Act.*

(*Acts* 2. 36.) that *That same Jesus whom you* [Jewes] *have crucified,* (and who was risen and ascended) *God hath made both Lord and Christ:* [*Lord*] that is, hath exalted him as King in heaven: and [*Christ*] that is, hath also *anointed him*: (and this Oyle is no other then the holy Ghost) with whom (the same *Peter* tels us) he was anointed at his Baptisme, *Acts* 10. 38. Yea, and because he then at once received the Spirit in the fullest measure that for ever he was to receive him; therefore it was that he shed him down on his Apostles, and *baptized them with him,* (as in that second of the *Acts* we read.) Now it is a certain rule, that *whatsoever* wee receive from Christ, *that* he himselfe first receives in himselfe for us. And so one reason why this oyle ran then so plentifully downe on the skirts of this our high Priest, that is, on his members the Apostles and Saints, (and so continues to doe unto this day) is, because our high Priest and Head himselfe, was then afresh anointed with it. Therefore *ver.* 33. of that second of the *Acts*, *Peter* giving an Part. 2.

Part. 2. account how it came to paſſe that they were ſo filled with the holy Ghoſt, ſaies, that Chriſt *having received from the Father the promiſe of the holy Ghoſt, had ſhed him forth on them*; which *receiving* is not to bee only underſtood of his bare and ſingle receiving the promiſe of the holy Ghoſt for us, by having power then given him to ſhed him downe upon them, as God had promiſed, (though this is a true meaning of it) but further that hee had received him firſt as powred forth on himſelf, and ſo ſhed him forth on them: according to that rule, that whatever God doth unto us by Chriſt, he firſt doth it unto Chriſt: all promiſes are made and fulfilled unto him firſt, and ſo unto us in him; al that he beſtows on us, he receives in himſelfe. And this may be one reaſon why (as *John* 7.39.) *the Spirit was not as yet given, becauſe Jeſus was not as yet glorified*: But now he is in Heaven, he is ſaid *to have the ſeven Spirits*: ſo *Rev.* 1.3. (which booke ſets him out as he is ſince he went to Heaven.) Now *thoſe ſeven Spirits* are the holy Ghoſt, for it muſt needs

be

be meant, and not of any creature, Part. 2.
as appeares by the 4. *ver.* of that *Chap.* where *grace & peace* are wiſht *from the ſeven ſpirits*: ſo called, in reſpect of the various effects of him both in Chriſt and us, though but one in perſon. And ſeven is a number of perfection, and is therefore there mentioned, to ſhew, that now Chriſt hath the Spirit in the utmoſt meaſure that the humane nature is capable of. And as his knowledge (which is a fruit of the Spirit, ſince his Aſcention is enlarged, (for before he knew not when the day of Judgement ſhould bee, but now when he wrote this booke of the Revelation, he did) ſo are his bowells (I ſpeake of the humane nature) extended: all the mercies that God means to beſtow being now actually to run through his hands, and his particular notice, and he to beſtow them not on Jews only, but on Gentiles alſo, who were to be converted after he went to Heaven. And ſo hath now an heart adequate to Gods own heart in the utmoſt extent of ſhewing mercy unto any whom God hath intended it unto.

Part. 2. And this is the third *Demonſtration* from the Spirits dwelling in him; wherein you may helpe your faith by an experiment of the holy Ghoſt his dwelling in your owne hearts, and there not only working in you meekneſſe towards others, but pitty towards your ſelves, to get your ſoules ſaved; and to that end, ſtirring up in you inceſſant and *unutterable groanes* before the Throne of grace for grace and mercy. Now the ſame Spirit dwelling in Chriſts heart in heaven, that doth in yours here, and alwayes working in his heart firſt for you, and then in yours by commiſſion from him; reſt aſſured therefore, that that Spirit ſtirres up in him bowels of mercy infinitely larger towards you, then you can have unto your ſelves.

A

Sect. 2.

A ſecond ſort of Demonſtrations from ſeverall engagements now lying upon Chriſt in heaven.

THere are a ſecond ſort of Demonſtrations which may bee drawne from many other ſeverall engagements continuing and lying upon Chriſt now he is in heaven: which muſt needs incline his heart towards us as much, yea more then ever. As

1. The continuance of all thoſe neere and intimate relations and alliances unto us of all ſorts; which no glory of his can make any alteration in: and therefore not in his heart and love, nor a declining any reſpects and offices of love, which ſuch relations doe call for at his hands. All relations that are naturall, ſuch as betweene father and childe, husband and wife, brother and brother, &c. looke what world they are made for, in that world they for ever hold, and can never be

Part. 2. diſſolved. Theſe fleſhly relations indeed do ceaſe in that other world, becauſe they were made onely for this world: as *Rom.* 7. 10. *The wife is bound to the husband but ſo long as he lives*: But theſe relations of Chriſt unto us, were made in order *to the world to come* (as the Epiſtle to the Hebrewes calls it:) and therefore are in their full vigour and ſtrength, and receive their compleatment therein. Wherefore it is, that Chriſt is ſaid to be *the ſame to day, yeſterday, and for ever*, *Heb.* 13. 8. To illuſtrate this by the conſtant & indiſſoluble tie of thoſe relations of this world, wherto no difference of condition, whether of advancement or debaſement, can give any diſcharge. We ſee in *Ioſeph*, when advanced, how as his relations continued, ſo his affections remained the ſame to his poor brethren, (who yet had injured him) and alſo to his father. So *Gen.* 45. where in the ſame ſpeech hee mentioneth both his own greateſt dignities, & advancement, [*God hath made me a father to Pharaoh, and Lord of all his houſe, & a ruler throughout al the land of Egypt*]

(ſo

(ſo *v.* 8.) & yet withal he forgetteth Part. 2.
not his relations, [*I am Joſeph your brother,*] (*ver.* 4.) even the ſame man ſtill. And his affections appeared alſo to be the ſame; for he *wept over them, and could not refraine himſelfe,* as you have it, *verſ.* 1, 2. And the like he expreſſeth to his father, *ver.* 9. *Goe to my father, and ſay, Thus ſaith thy ſonne Joſeph, God hath made me Lord over all Egypt,* (and yet thy ſon *Joſeph* ſtil.)

Take another inſtance (wherein there was but the relation of being of the ſame countrey and allyance) in *Eſther*, when advanced to bee Queen of an hundred twenty and ſeven Provinces; who when ſhee was in the arms of the greateſt Monarch on earth, and enjoyed higheſt favour with him, yet then ſhe cryes out, *How can I endure to ſee the evill that ſhall come upon my people, or how can I endure to ſee the deſtruction of my kindred?* So *Ch.* 8. 6. She conſidered but her relation, and how doth it work in her veins by a ſympathy of blood? Now much more doth this hold good of husband and wife, for they are in a neerer relation yet.

Part. 2. Let the wife have been one that was poore and mean, fallen into ſickneſſe, &c. and let the husband be as great and glorious as *Salomon* in all his royalty; all mankind would cry ſhame on ſuch a man, if he ſhould not now own his wife, & be a husband in all love and reſpect to her ſtill. But beyond all theſe relations, the relation of Head and Members, as it is moſt naturall, ſo it obligeth moſt: *No man ever yet hated his owne fleſh* (ſayes the Apoſtle) (though diſeaſed and leprous) *but loveth and cheriſheth it.* And it is the Law of Nature, that *if one member be honoured, all the members* are to *rejoyce with it,* (1. *Cor.* 12. 26.) *and if one member ſuffer, all the reſt* are to *ſuffer with it. Even ſo is Chriſt,* (*as ver.* 12.) And theſe relations are they that do move Chriſt to cotinue his love unto us. *Jeſus knowing that he was to depart out of this world, having loved his owne who were in the world, hee loved them unto the end,* *Joh.* 13. 1. And the reaſon thereof is put upon his relation to them; they were *his owne,* and his own by vertue of all relations whatſo-

ever

ever, his owne Brethren, his owne Spouſe, his owne fleſh; and *the* very *world will love its owne* (as himſelfe ſpeaks) much more will hee himſelfe love his owne. *He that provides not for his owne family, is worſe then an Infidel*, (ſayes the Apoſtle.) Now though Chriſt bee in heaven, yet his people are his family ſtill: they are retainers to him, though they be on earth; and this, as truly as thoſe that ſtand about his perſon, now he is in his glory. So that ſpeech evidently declares, [*Of whom the whole family in heaven and earth is named*] they all together make up but one and the ſame family to him as their Lord. Chriſt is both the *founder*, the *ſubject*, and the moſt perfect *exemplar* and *paterne* to us, of all the relations that are found on earth. Firſt, he is the founder of all relations, and affections that accompany them both in nature and grace. As therefore the Pſalmiſt argues, *ſhall he not ſee who made the eye?* So doe I; Shall not he who put all theſe affections into parents, and brothers, ſuitable to their relations, ſhall not he have Part. 2.

Part. 2. them much more in himſelf? *Though* our Father *Abraham* being in Heaven *be ignorant of us, and Iſrael acknowledge us not, yet O Lord, thou art our Father, and our Redeemer, &c. Iſa.* 36. 16. the Prophet ſpeakes it of Chriſt; as appeares by *v.* 1. & 2. and in a propheſie of the Jews Call; and he ſpeaks it of Chriſt, as ſuppoſed in Heaven, for he adds, *Look down from heaven and behold from thy habitation of thy holineſſe and thy glory.* There are but two things that ſhould make him to neglect ſinners; his *holineſſe*, as they are ſinners, & his *glory*, as they are mean and low creatures: Now he there mentions both, to ſhew, that notwithſtanding either as they are ſinners he rejects them not, and as they are baſe and mean he deſpiſeth them not.

2. He is the *Subject* of *all* relations, which no creature is. If a man be a husband, yet not a father, or a brother; but Chriſt is all: No one relation being ſufficient to expreſſe his love, wherewith he loveth and owneth us. And therefore he calls his Church both *Siſter* and *Spouſe*, *Cant.* 5. 1.

3. He

3. He is the *paterne*, and exemplar of all theſe our relations, and they all are but the copies of his. Thus in *Epheſ.* 5. Chriſt is made the paterne of the relation and love of husbands; *Huſbands* (ſayes the Apoſtle) *love your wives, as Chriſt loved his Church*, ſo *v.* 25. Yea, *v.* 31, 32, 33. the marriage of *Adam*, and the very words he then ſpake, of cleaving to a wife, are made but the types and ſhadows of Chriſts marriage to his Church. Herein I ſpeak (ſayes he) *concerning Chriſt and the Church*: and *this is a great myſtery*. Firſt, a *myſtery*, that is, this marriage of *Adam* was ordained *hiddenly*, to repreſent and ſignifie Chriſts marriage with his Church. And ſecondly, it is a *great* myſtery, becauſe the thing therby ſignified is in it ſelf ſo great, that this is but a ſhadow of it. And therefore all thoſe relations, & the affections of them, and the effects of thoſe affections, wch you ſee and read to have been in men, are all, and were ordained to bee (as all things elſe in this world are) but ſhadows of what is in Chriſt; who alone is the truth and ſubſtance Part. 2.

of

Part. 2. of all similitudes in nature, as wel as of the Ceremoniall types.

If therfore no advancement doth or ought to alter such relations in men, then not in Christ. *He is not ashamed to call us brethren,* as *Heb.* 2. 11. And yet the Apostle had just before said of him. *ver.* 9. *We see Jesus crowned with glory and honour.* Yea, & as when one member suffers, the rest are touched with a simpathy, so is it with Christ. *Paul* persecuted the Saints, the members, and *why persecutest thou me* cries the Head in Heaven: the foot was trodden on, but the head felt it, though *crowned with glory and honour. We are flesh of his flesh, and bone of his bone, Ephes.* 5. 30. and therefore as *Esther* said, so said Christ, *How can I endure to see the evill that befalls my people?* If a husband hath a wife that is mean, and he become a King, it were his glory and not his shame to advance her; yea, it were his shame to neglect her: especially if when the betrothment was first made, she was then rich and glorious, and a Kings daughter, but since that, falne into poverty, and misery. Now Christs

Spouse,

Spouſe, though now ſhe be faln into ſin and miſery, yet when ſhe was firſt given to Chriſt by God the Father, (who from all eternity made the match) ſhee was lookt upon as all glorious. For in election, at firſt, both Chriſt and we were by God conſidered in that glory which he meanes to bring him and us unto at laſt; that being firſt in Gods *intention*, which is laſt in *execution*. For God at the beginning doth looke at the end of his works, and at what he meanes to make them. And ſo, he then primitively intending to make us thus glorious as we ſhall be, he brought and preſented us to his Sonne in that glaſſe of his Decrees, under that face of glory wherewith at laſt hee meant to endow us. He ſhewed us to him as apparelled with all thoſe jewels of grace and glory which wee ſhall weare in Heaven; he did this then, even as he brought *Eve* unto *Adam*, whoſe marriage was in all the type of this: ſo that as this was the firſt Idea that God took us up in, and that we appeared in before him, ſo alſo wherein hee preſented us then to Chriſt, Part. 2.

Part. 2. Chriſt, and (as it were) ſaid, ſuch a wife will I give thee. And as ſuch did the ſecond Perſon marry us; and undertook to bring us to that eſtate. And that God ordained us thus to fall into ſin & miſery, was but to illuſtrate the ſtory of Chriſts love, & therby to render this our Lover and Husband the more glorious in his love to us, and to make this primitive condition whereunto God meant again to bring us, the more eminently illuſtrious. And therfore we being married unto him, when we were thus glorious in Gods firſt intention, although in his decrees about the execution of this, or the bringing us to this glory, we fall into meanneſſe & miſery before we attain to it, yet the marriage ſtill holds; Chriſt took us to run the ſame fortune with us, & that we ſhould do the like with him. And hence it was, that we being faln into ſin, and ſo our *fleſh* become *frail* and *ſubject to infirmities*, that he therfore *took part of the ſame*, as *Heb.* 2.13. And anſwerably on the other ſide, he being now advanced to the glory ordained for him, he can never reſt till he hath reſtored us to that beauty

beauty wherin at firſt we were pre- Part. 2.
ſented to him,& till he hath purged and *cleanſed us, that ſo he may preſent us to himſelfe a glorious Church,* (as you have it, *Eph.*5.26,27.)even ſuch as in Gods firſt intention we were ſhewn to him to become ; having that native and originall beauty, & poſſeſſing that eſtate wherein hee looked upon us; when he firſt took liking to us, and married us. This is argued there from this very relation of his being our husband, *v.* 25.26. And therefore though Chriſt bee now in glory , yet let not that diſcourage you , for he hath the heart of a husband towards you,being *betrothed unto you for ever, in faithfulneſſe, and in loving kindneſſe,* (as *Hoſ.* 2.) and the Idea of that beauty is ſo imprinted on his heart, which from everlaſting was ordained you , that he will never ceaſe to ſanctifie and to cleanſe you, till he hath reſtored you to that beauty which once hee took ſuch a liking of.

A ſecond engagement. This love of his unto us is yet further encreaſed, by what he both did, and ſuffered for us here on earth, before hee went to heavē. *Having loved his own,*

Part. 2. ſo far as to dye for them, *he will* certainly *love them unto the end*, even to eternity. Wee ſhall finde in all ſorts of relations, both ſpirituall and naturall, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effect thoſe eminent ſufferings of Chriſt for us, have certainly produced in him; we may ſee this in parents, for beſides that natural affection planted in mothers towards their children, (as they are theirs) the very pains, hard labour, and travaile they were at in bringing them forth, encreaſeth their affections towards them, and that in a greater degree then fathers beare, And therefore the eminency of affection is attributed unto that of the *mother* towards her childe, and put upon this that is *the ſon of her wombe, Iſai.* 49. 15. And then the performing of that office & work of muſing them themſelves, (which yet is done with much trouble and diſquietment) doth (in experience) yet more endeare thoſe their children unto them which they ſo nurſe, to an apparent

rent difference of bowels and love, Part. 2.
in compariſon of that which they put forth to others of their owne children which they nurſed not. And therefore in the ſame place of *Eſay*, as the mothers affection to *the ſon of her wombe*, ſo to her *ſucking child*, is mentioned, as being the higheſt inſtance of ſuch love. And as thus in paternall affection, ſo alſo in conjugall. In ſuch mutuall loves in the purſuing of which, there have any difficulties or hardſhips beene encountred; and the more thoſe lovers have ſuffered the one for the other, the more is the edge of their deſires whetted, and their love encreaſed; and the party for whom they ſuffered, is thereby rendred the more deare unto them.

And as it is thus in theſe naturall relations, ſo alſo in ſpirituall; wee may ſee it in holy men, as in *Moſes*, who was a Mediator for the Jews, as Chriſt is for us; *Moſes* therein being but Chriſts Type and ſhadow, and therefore I the rather inſtance in him. He under God had been the deliverer of the people of Iſrael

Part. 2. Iſrael out of Egypt, with the hazard of his owne life, and had led them in the wilderneſſe, and given them that good Law that was in their wiſdome in the ſight of all the Nations, and by his praiers kept off Gods wrath from them. And who ever (of all thoſe *Heroes* wee read of) did ſo much for any Nation, who yet were continually murmuring at him, and had like once to have ſtoned him? And yet, what he had done for them did ſo mightily engage his heart, and ſo immoveably point and fixe it unto their good, that although God in his wrath againſt them, offered to make of him alone a greater and mightier Nation then they were, yet *Moſes* refuſed that offer (the greateſt that ever any Sonne of *Adam* was tempted with,) and ſtill went on to intercede for them, and among other uſed this very argument to God, even the conſideration of what hee had already done for them (as *with* what *great might and power, he had brought them out of Ægypt, &c.*) thereby to move God to continue his goodneſſe unto them, ſo *Exod.* 32.

32.11. and elſewhere; And this overcame God, as you may read in 14.*ver.* of the forenamed *Chap.* Yea, ſo ſet was *Moſes* his heart upon them, that he not onely refuſed that former offer which God made him, but he made an offer unto God of himſelfe, to ſacrifice his portion in life for their good: *Rather* (ſaies he) *blot me out of the book of life:* So *v.*32. Part. 2.

And we may obſerve the like zealous love in holy *Paul,* towards all thoſe converts of his, whom in his Epiſtles he wrote unto; towards whom, that which ſo much endeared his affections, was the paines, the coſt, the travell, the care and ſufferings that he had in bringing them unto Chriſt. Thus towards the *Galatians,* how ſolicitous was he? How afraid to loſe his labour on them? *I am afraid of you, leſt I have beſtowed upon you labour in vain:* ſo he expreſſeth himſelfe, *Galat.* 4.11. and *verſe* 19. hee utters himſelfe yet more deepely; *My little children* (ſaies he) *of whom I again travaile in birth, untill Chriſt be formed in you.* He profeſſeth himſelf content to be in travail againe for them,

Part. 2. them, rather then loſe that, about which he had been in travell for them once before.

Now from both theſe examples whereof the one was Chriſts Type, and the other the very copy and paterne of Chriſt heart) we may raiſe up our hearts to the perſwaſion of that love and affection which muſt needs be in the heart of Chriſt, from that which he hath done and ſuffered for us.

Firſt, for *Moſes*, did *Moſes* ever doe that for that people, which Chriſt hath done and ſuffered for you? He acknowledged that he had *not borne that people in his wombe*, but Chriſt bare us all, and we were the *travaile of his ſoule*, and for us he endured the *birth-throwes of death* (as *Peter* calls them, *Acts* 2.24.) And then for *Paul*, *was Paul crucified for you?* (ſaies *Paul* likewiſe of himſelfe) but Chriſt was, and he ſpeaks it the more to enhaunce the love of Chriſt. Or if *Paul* had beene crucified, would, or could it have profited us? No: If therefore *Paul* was contented to have beene in travail again for the *Galatians*, when hee feared

feared their falling away; then how doth Chriſts heart worke much more towards ſinners? he having put in ſo infinite a ſtocke of ſuffe-rings for us already, which he is loath to loſe; and hath ſo much love to us beſides, that if we could ſup-poſe, that otherwiſe we could not be ſaved, he could be content to be in travail againe, and to ſuffer for us afreſh: But he needed to do this but *once* (as the Apoſtle to the *He-brewes* ſpeakes:) ſo *perfect* was his Prieſthood. Be aſſured then, that his love was not ſpent or worne out at his death, but encreaſed by it. His love it was that cauſed him to dye, and to *lay downe his life for his ſheep*; and *greater love then this, hath no man*, (ſaid himſelfe before he did it.) But now having dyed, this muſt needs cauſe him from his ſoul to cleave the more unto them. Part. 2.

A cauſe, or a perſon that a man hath ſuffered much for, according to the proportion of his ſufferings, is ones love and zeale thereunto; for theſe doe lay a ſtrong engage-ment upon a man: becauſe other-wiſe he loſeth the thankes and the ho-

Part. 2. honour of all that is already done and past by him. *Have you suffered so many things in vaine?* sayes the Apostle to the Galatians, *Chap.* 3.4. where he makes a motive and an incitement of it, that seeing they had endured so much for Christ, and the profession of him, they would not now lose al for want of doing a little more. And doth not the same disposition remaine in Christ? Especially seeing the hard worke is over and dispatcht which he was to doe on earth; and that which now remains for him to do in Heaven, is far more sweet and full of glory, and as the *reaping in joy*, of what he had here *sowne in teares*. If his love was so great, as to hold out the enduring so much, then now when that brunt is over, and his love is become a tried love, will it not continue? If when tried in adversity, (and that is the surest and strongest love) and in the greatest adversity that ever was; if it then held, will it not still doe so in his prosperity much more? Did his heart sticke to us, and by us in the greatest temptation that ever was; and will his

his glorious and proſperous eſtate Part. 2.
take it off, or abate his love unto us? Certainly no: [*Jeſus the ſame to day, yeſterday, and for ever.*] *Heb.* 13. 8. When he was in the midſt of his paines, one for whom hee was then a ſuffering, ſaid unto him, *Lord remember mee when thou commeſt into thy Kingdome*: and could Chriſt minde him then? (as you know he did, telling him, *This day ſhalt thou be with me in Paradiſe*) then ſurely when Chriſt came to Paradiſe, he would doe it much more, and remember him too, by the ſureſt token that ever was, and which he can never forget, namely, the pains which he was then enduring for him. *He remembers both them and us ſtill*, (as the Prophet ſpeakes of God.) And if he would have us remember *his death till hee comes*, ſo to cauſe our heart to love him; then certainly himſelfe doth it in Heaven much more: No queſtion but he remembers us, as he promiſed to doe that good thiefe, now *He is in his Kingdome.* And ſo much for this ſecond engagement.

Part. 2. A third engagement is the engagement of an *Office*, which still lies upon him, and requires of him all mercifulneſſe and graciouſneſſe towards ſinners that doe come unto him. And therefore whilſt he continues in that place, and inveſted with that office, (as he for ever doth) his heart muſt needs continue full of tenderneſſe and bowels. Now that office is the office of his *Prieſt-hood*; which this Text mentions, as the foundation of our encouragement to come *boldly to the Throne of grace, for grace and mercie, ——— ſeeing we have a great High [Prieſt] entred into the Heavens.*

Two things I am to ſhew, to make up this Demonſtration:

Firſt, that this office of High-Prieſthood is an office erected wholly for the ſhewing of grace and mercy.

And ſecondly, that this office doth therefore lay upon Chriſt a duty to be in all his diſpenſations full of grace and mercie; and therefore his heart remaines moſt certainely ſuited, and framed thereunto.

For

For the first, the office of High-Priesthood is altogether an office of grace: And I may call it the *Pardon-office*, set up and erected by God in Heaven; and Christ, hee is appointed the Lord and Master of it. And as his *Kingly office* is an *office of power* and *dominion*, and his *Prophetical office* an office of *knowledge* and *wisedome*; so his *Priestly office* is an office of *grace* and *mercy*. The high Priests office did properly deale in nothing else. If there had not been a *Mercy-seat* in the Holy of Holies, the high Priest had not at all been appointed to have gone into it. It was Mercy, and Reconciliation, and Attonement for sinners, that he was to treat about, and so to officiate for at the Mercy-seat; hee had had otherwise no worke, nor any thing to doe when he should come into the most holy place. Now this was but a typicall alluſion unto this office of Christs in Heaven. And therefore the Apostle (in the Text) when he speaks of this our high Priests being entred into Heaven, hee makes mention of a *Throne of Grace*, and this Part. 2.

Part. 2. in anſwer to that in the Type both of the high Prieſt of old, and of the *Mercy-ſeat* in the Holy of Holies. And further to confirme this, the Apoſtle goes on to open that very Type, and to apply it unto Chriſt, unto this very purpoſe which wee have now in hand: And this in the very next words to my Text, *Chap.* 5. 1. 2. 3. *verſes*; in which he gives a full deſcription of an *high Prieſt*, and all the *properties* and requiſites that were to bee in him, together with the eminent and principall *end* that that office was ordained for. Now the great and eſſentiall *qualifications* there ſpecified, that were to bee in a high Prieſt, are *Mercy* and *Grace*, and the *ends* for which he is there ſaid to be ordained, are workes of *Mercy* and *Grace*. And beſides, what the words in their ſingle ſtanding doe hold forth to this purpoſe; obſerve that they come in to back and confirme that exhortation in the Taxt, wherein hee had ſet forth Chriſt as an *high Prieſt touched with the feeling of our infirmities*: And that therefore wee ſhould *come with boldneſſe for grace*

grace and mercie: for every high Prieſt (ſayes hee) *taken from among men, is ordained for men in things pertaining to God: that hee may offer both Gifts and Sacrifices for ſinne. One who can have compaſſion, &c.* So that theſe words are a confirmation of what hee had before ſaid, and doe ſet out Chriſt the ſubſtance, in his grace and mercifulneſſe, under *Aaron* and his ſonnes the ſhadowes: And all this for the comfort of Beleevers. Part. 2.

Now 1. for the *ends* for which thoſe high Prieſts were appointed, they ſpeake all nothing but grace and mercy unto ſinners; it was ſaid, he was one *ordained* [*for men*] *to offer both gifts and ſacrifices for ſinnes.* There is both the *finis cujus*, the end for *whom*, and the *finis cui*, the end for *which* he was ordained.

1. For *whom*, Hee was ordained for *men*, that is, for mens cauſe, and for their good. Had it not been for the ſalvation of men, God had never made Chriſt a Prieſt. So that hee is wholly to imploy all his intereſt and power for them,

Part. 2. for whose cause he was ordained a Priest, and that in all things that are between God and them. He is to transact τὰ πρὸς τὸν Θεὸν, all things that are to bee done by us *towards God*, or for us *with God*; he is to take up all our quarrels with God, and to mediate a reconciliation between us and him; He is to procure us all favour from God, and to doe all that which God would have done for our salvation. And that he might doe this willingly, kindly, and naturally for us, as every high Priest was *taken from among men*; so was Christ, that he might be a Priest of our owne kinde, and so be more kinde unto us, then the nature of an Angel could have been. And how much this conduceth to his being a mercifull High Priest, I shall shew anon.

2. The end for *which* every high Priest was ordained, shewes this. Hee was to *offer gifts and sacrifices for sinnes*: *Sacrifices for sinnes* to pacifie Gods wrath against sinne, and *gifts* to procure his favour. You know the Apostle in the foregoing words had mentioned *Grace* and

and *Mercy*, and encouraged us to come with boldneſſe unto this high Prieſt for both; and anſwerably, to encourage us the more, he ſayes, the high Prieſt by his office was to offer for both; *Gifts* for to procure all *grace*, and *ſacrifices* to procure all *mercie* for us, in reſpect of our *ſins*. Thus you ſee the ends which he is ordained for, are all matter of grace and mercy, and ſo of encouragement unto men for the obtaining of both, *verſ.* 1. Part. 2.

3. The *qualification* that was required in a high Prieſt, was, that he ſhould be *one that could have compaſſion, &c.* and this is ſet forth, *verſ.* 2. Hee that was high Prieſt, was not choſen into that office for his deep wiſedome, great power, or exact holineſſe; but for the mercy and compaſſion that was in him. That is it which is here made the ſpeciall (and therefore the onely mentioned) property in an high Prieſt, *as ſuch*; and the ſpecificall and eſſential qualification that was inwardly and internally to conſtitute him, and fit him for that office: as Gods appointment did outwardly

Part. 2. wardly and externally, as *verse* 4. hath it. And the word [δυνάμενος] [*that can*, or *is able*] imports an inward faculty, a spirit, a disposition, a heart that knowes how to bee compassionate. And it is the same word that the Apostle had before used to expresse Christs heart by, even in the words of the Text, [δυνάμενον συμπαθῆσαι] that is, [*Who can be toucht with a feeling of our infirmities.*] And he had also used it of him afore that, in the point of mercy, *Chap.* 2. 18. [δυνατε, &c.] [*he is able*] to succour, which is not meant of any externall power, (which we usually call *ability*) but of an internall touch in his will; Hee hath an *heart able* to forgive, and to afford help.

Now therefore if this be so essentiall a property to an high Priest, *as such*; then it is in Christ most eminently. And as Christ had not been fit to have been Gods *King*, if hee had not had all power and strength in him, which is essentiall to constitute him a King; so nor to have beene Gods *high Priest*, if he had not had such an *heart* for mer-

ci-

mercifulneſſe; yea, and no longer to have been a Prieſt, then he ſhould continue to have ſuch a heart. Even as that which internally qualifies a *Miniſter* for the miniſtery is his *gifts*, which if he loſeth, he is no longer to be in that office: Or, as reaſon makes a man a *man*, which if hee loſeth hee becomes a beaſt: Thus no longer ſhould Chriſt continue to bee a Prieſt, then hee hath an heart that *can have compaſſion*, (as this ſecond verſe hath it.) And the word which wee tranſlate [*to have compaſſion*] is exceeding emphaticall, and the force of it obſervable; it is in the Originall [μετριοπαθῆν,] and ſignifies [*to have compaſſion according to every ones meaſure and proportion.*] Hee had ſaid of Chriſt in the words of my text, that he was *toucht with the feeling of our infirmities*, or that *hee had a ſuffering with us in all our evils:* and this word alſo here uſed imports a *ſuffering*: But then, ſome greatly diſtreſſed ſoules might queſtion thus; though he pities me, and is affected, yet my miſery & ſins being great, wil he take them into the Part. 2.

Part. 2. full, lay them to heart, to pity mee according to the greatnes of them? To meet with this thought therefore, and to prevent even this objection about Christs pitty, the Apostle sets him out by what was the duty of the high Priest who was his shadow; that hee is one that *can have compassion according to the measure of every ones distresse*; and one that considers every circumstance in it, and will accordingly afford his pity and help, and if it be *great*, he hath a great *fellow-feeling* of it: for he is a *great high Priest*: Thy *misery* can never exceed his *mercy*. The word here used comes from μέτριον, a *measure, and* παθεῖν, to *suffer*. And that it is the Apostles scope to hold this forth in this word, is evident by what follows: for he on purpose makes mention of those several degrees, proportions, and rankes of sinners under the old Law, who were capable of mercy and compassion, *who can have compassion*, (sayes hee) *on the* [*ignorant*] *and on them that are* [*out of the way.*] In the old Law you may read of severall degrees and kinds of sinnes,

for

for which God appointed or *measured* out differing and proportionable ſacrifices. So for ſins of *ignorance* there was one kinde of ſacrifice, *Levit.* 4. *v.* 2. & 5. and another for ſins *againſt knowledge*, or ſuch as were wittingly committed, *Ch.* 6. *ver.* 2. 3. compared with *v.* 6. Now when any ſinner came to the High-prieſt to make atonement for him, the Prieſt was wiſely to conſider the kind and the proportion of his ſin; as whether it were a ſin of meer ignorance, or whether it were againſt knowledge, & accordingly he was to proportion a ſacrifice, and to mediate for him: And ſo he did μετριοπαθεῖν, *pity him according to meaſure*, or according to reaſon or diſcretion (as in the margent it is varied.) And therfore the Apoſtle here mentions both *the ignorant*, (that is, thoſe that ſinne out of meere ignorance) and *them that are gone out of the way*, namely, by wilfull and witting iniquity. And ſo by this property that was to be in the High-prieſt, doth he here ſet forth Chriſt. As the meaſure of any mans need and diſtreſſe is from ſin and miſery, accor- Part. 2.

Part. 2. dingly is he affected towards him. And as we have ſins of ſeveral ſizes; accordingly hath hee mercies, and puts forth a mediation proportionable; whether they bee ignorances, or ſinnes of daily incurſion, or elſe ſinnes more groſſe and preſumptuous. And therefore let neither of them diſcourage any from comming unto Chriſt for grace and mercy.

So that (for the cloſure of this) here is both the *qualification* diſpoſing him for this office, a *mercifull compaſſionateneſſe*; and here are the ends of this office, even to deale mercifully with all ſorts of ſinners *according to the proportion*, and *meaſure* of their ſinnes and miſeries. From each of which doe ariſe theſe Corolaries, which make up the demonſtration in hand, as the concluſion: 1. That he is no longer fit for this place, then he continues to be of a gracious diſpoſition, and one that *can have compaſſion.* 2. That hee can no longer bee *faithfull* in the diſcharge of this office, (according to the ends for which it was appointed) then hee

he ſhews all grace and mercy unto them that come unto his throne of grace for it. Part. 2.

And that is the ſecond thing which I at firſt propounded; that this office did lay a duty upon him to have *compaſſion*: And it neceſſarily follows from the former. And anſwerably to confirme this, wee have both theſe two brought to our hands in one place together, (and which is a parallel place to this laſt interpreted) it is *Heb.* 2. 17. [*That he might be a mereifull and a faithfull High-Prieſt, &c.*] Hee is at once here ſaid to bee both *mercifull* and *faithfull*: And both are attributed to him, in reſpect of this High-Prieſts office, *faithfull* [*High-prieſt*:] and that, as it is to be executed in heaven, after the dayes of his fleſh ended. For the Apoſtle giving the reaſon of it, and ſhewing what it is that fits him to bee ſuch an High-prieſt, addes, *ver.* 18. [*In that himſelfe* [*hath*] *ſuffered*:] ſo that it relates to the time after his ſufferings ended. Now in that he is ſaid to be [*mercifull,*] this relates to that internall diſpoſition of his heart, (before

Part. 2. before ſpoken of) qualifying him for this office; and in that he is ſaid to be [*faithfull,*] that reſpects his execution of it; he is faithful in the diſcharge of the duty which that place layes on him.

So then, this goes further then the former, for it ſhews, that to exerciſe mercy, is the duty of his place, and that if he will be *faithfull*, he muſt be *mercifull*. For *faithfulneſſe* in any office, imports an exact performance of ſomething appointed by him, who deſigns one to that office, and that as a duty, & that this is a true deſcription of *faithfulneſſe*, and alſo that this *faithfulneſſe* ſo deſcribed is in Chriſt, we have at once implyed, in that which immediately follows in the beginning of the 3. *Chap. ver.* 3. *Who was* (ſayes the Apoſtle, going on to ſpeake of Chriſt) *faithfull to him that appointed him, as Moſes alſo was faithfull in all his houſe:* we have the ſame thing as expreſly ſpoken in that forequoted place, *Heb.* 5. (in the next words to thoſe we even now opened). *ver.* 3. *And by reaſon hereof* [*he ought to offer for ſins.*]—he ſpeakes it of Chriſts Type,

Type, the High-prieſt, (as the former alſo he had done.) But thereby to ſhew that it is Chriſts duty alſo to mediate for all that come to him, *Hee ought to doe it.* Now then to enforce this conſideration, for the helpe of our faith herein; If this office doth by Gods appointment thus binde him to it, and if it bee the duty of his place, then certainly he will performe it moſt exactly, for elſe he doth not do his duty. And our comfort may be, that his *faithfulneſſe* lies in being merciſull; therefore (you ſee) they are both here joyned together. Every one is to doe the proper duty of his place, and exactly to ſee to that. And therefore the Apoſtle, *Rom.* 12. exhorting to the diſcharge of the duties of each office in the Church, *ver.*7. he ſayes, *Let him that hath a Miniſtry* committed to him, *wait on his Miniſtry*; and among others) if his place of miniſtration be to *ſhew mercy*, (as *ver.*8.) (which was an office in the Church, upon which lyed the care of the *poore* and *ſicke*) he is *to doe it with cheerfulneſſe.* And ſo ſayes Chriſt of himſelfe, Part. 2.

Part. 2. himselfe, *Esay* 61. 1, 2, *The Spirit of the Lord is upon me, to bind up the broken hearted, to open the prison doores to them that are bound*, (to visite and relieve them) *and to preach good tidings to the meeke*. Such kind of soules are they that hee hath the charge of. Hee is *the great shepheard and Bishop of soules*, 1 *Pet.* 2. *ult.* and the *sicke*, and the *broken*, they are his sheep, his charge, his Dioceſe, as *Ezekiel* hath it, *Chap.* 34. 16. And to tend such as these, he looks for ever upon it as his duty, as his own expression upon the like occasion importeth, in *John* 10. 16. *Other sheep I have* (sayes Christ) *them I* [*must*] *bring*, &c. Observe how he puts a [δεῖ] an [*I must*] upon it; looking at it as his duty, strictly laid upon him by his place of being a Shepheard. And the proper duty of his place being *to shew mercy*, he doth it *with cheerefulnesse*, (as the Apostle speaks:) For Mercy makes one doe what they doe, with cheerfulnesse. And Christ, as hee is the *Bishop*, so the διάκονος, the *Deacon* also, (for hee beares all offices to his Church) as of the

the *circumciſion*, ſo of the *uncir-* Part. 2.
cumciſion alſo: ſo he is called, *Rom.* 15. 8. And theſe offices of *High-Prieſt*, *Shepheard*, *Biſhop*, *&c.* hee hath ſtill in Heaven; for *he continues a Prieſt for ever*, Hebrewes 7. 24.

Now therefore to conclude this Head: Never feare that Chriſts great advancement in Heaven, ſhould any whit alter his diſpoſition; for this his very advancement engageth him the more. For although he be *entered into the Heavens*; yet conſider withall that it is here added, [to be an *High-prieſt*] there; and ſo long feare not: for his place it ſelfe will call for mercy from him unto them that treat with him about it. And although in the Heavens hee be *advanced far above all principalities and powers*, yet ſtill his High-Prieſthood goes with him, and accompanies him: For *ſuch an High-Prieſt became us, as was higher then the heavens*, *Heb.* 7. 26. And further, though he ſits at Gods right hand, and on his Fathers Throne, yet that throne it is a *throne of grace* (as the Text hath it) upon which

Part. 2. which he ſits. And as the *Mercy-ſeat* in the Type was the fartheſt and higheſt thing in the Holy of Holies; ſo the *Throne of grace* (which is an infinite encouragement unto us) is the higheſt ſeat in heaven. So that if Chriſt will have, and keep the greateſt place in Heaven, the higheſt preferment that Heaven it ſelfe can beſtow upon him, it engageth him unto grace and mercy. The higheſt honour there hath this Attribute of *Grace* annexed to it in its very title, [*A throne of grace:*] And as *Solomon* ſayes, *A Kings Throne is eſtabliſhed by righteouſneſſe*, it continues firme by it; ſo is Chriſts Throne by *Grace*. Grace was both the firſt founder of his Throne, or his raiſer to it, and alſo it is the eſtabliſher of it.

Firſt, it is the *founder* of it; For the reaſon why God did ſet him up in that place, was, becauſe hee had more grace and mercy in his heart, then all the creatures had, or could bee capable of. All Favourites are uſually raiſed for ſomething that is eminent in them, either beauty, pleaſantneſſe of wit, State-Policie, or the like. Now if you ask what

what moved God to advance Christ to this high Throne, it was his grace: So *Psal.*45.3. [*Grace*] *is poured into thy lips*, (and so dwells much more in his heart) [*Therefore God hath blessed thee*: (so it followes:) namely, with all those glories in Heaven (which are Gods blessings to his Son.) Part. 2.

And then secondly, Grace is the *upholder* of his Throne: so *ver.*4. of the aforesaid *Psal.*45. *In thy Majesty —— prosper thou*; as well *because of meekenesse*, as of *righteousnesse*, and also because of *Truth*; that is, the word of truth, the Gospell of our salvation, (as *Paul* exegetically expoundeth it *Ephes.*1.13.) These are the pillars and supporters of his Throne and Majesty: And there are *two* of them, you see, that are of *grace*, (*meeknesse*, and the *Gospell of our salvation*) unto *one* of *justice* or *righteousnesse*; and yet that one is for us too. And these *establish* Christs Throne: So it followes, *verse 6. Thy Throne, O God, is for ever and ever*: And you know who applies this unto Christ, *Heb.*1.8. Feare not then, when as *meeknesse* sup-

Part. 2. ſupports his *Majeſty* and *Grace* his *Throne*; and when as he holds his place by ſhewing theſe. And thus much from that office that is laid upon Chriſt as he is a *Prieſt*.

A 4. engagement, which added to the former, may mightily helpe our faith in this, is, his *own intereſt*; both in that our ſalvation is the purchaſe of his bloud, and alſo that his owne joy, comfort, happineſſe, and glory are encreaſed and enlarged by his ſhewing grace and mercy, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, beſides the obligation of an office undertaken by him for us, there is the addition of a mighty intereſt of his own, coincident therewith, to fixe his heart unto *faithfulneſſe* for us, in all that doe concerne us. Wee ſee that Advocates and Atturneyes who plead for others, although that they have no ſhare in the eſtate for which they plead, no title to, or intereſt therein; yet when they have undertaken a Clients cauſe, (if honeſt) how diligent will they be to promote and carry it for *that* their

their Client, ſimply becauſe it is their office, and the duty of their place; and yet they have but a very ſmall Fee given them, in compariſon of that eſtate which oft-times they follow ſuit about: How much more would their diligence bee whetted, if the Lands and Eſtates they ſue for, were their owne, or a purchaſe of theirs for their wives joynture, or childrens portions? Now ſuch is the pardoning of our ſins, the ſalvation of our ſoules, and the comforting of our hearts unto Chriſt; theſe are the purchaſe of Chriſts blood, and whilſt he is exerciſed in promoving theſe, he doth good to his own child and Spouſe, &c. which is in effect a doing good unto himſelfe. Yea, to doe theſe, ſringeth in to himſelfe more comfort and glory, then it procures to them. And therefore the Apoſtle in the beginning of the following Chapter, (namely, *Heb.* 3.) ſayes, that Chriſt is engaged to Faithfulneſſe in the execution of his Office, not as a meere *ſervant* onely, who is betruſted by his Maſter, but as an *owner*, who hath an in-

Part. 2.

Part. 2. intereſt of poſſeſſion in the things committed to his care, and a revenue from theſe: So *ver.* 5. *Moſes verily*, ſaies he, *was faithfull as a ſervant in Gods houſe; but Chriſt as a Son over his owne houſe*, (that is, as an Heire of all) *Whoſe houſe* (or family) *are we*, (ſaies the Apoſtle,) *ver.* 6. If a Phyſitian for his fee will be faithfull, although he be a ſtranger; much more will he be ſo if hee be Father to the Patient, (ſo as his owne life and comfort are bound up in that of the childs) or when much of his eſtate and commings in are from the life of the party unto whom he miniſters phyſicke: In ſuch a caſe they ſhall bee ſure to want for no care and coſt, and to lacke no Cordialls that will comfort them, no means that will cure them, and keep them healthfull, and no fit diet that may nouriſh and ſtrengthen them. As the care of that Prince of the Eunuchs, in the firſt of *Daniel*, was, to have thoſe children committed to his charge to eat and drinke of the beſt, becauſe that on their looks and good liking his place depended: Now ſo God hath

hath ordered it, even for an everla- Part. 2.
ſting obligation of Chriſts heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his happineſſe in Heaven, and of his inheritance there.

Firſt, to explaine how this may be, conſider, that the Humane nature of Chriſt in Heaven hath a double capacity of glory, happineſſe, and delight; One in that neer fellowſhip and communion with his Father, and the other Perſon, through his perſonall union with the Godhead. Which joy of his in this fellowſhip, Chriſt himſelfe ſpeakes of, *Pſal.* 19. *ver. ult.* as to be enjoyed by him, *In thy preſence is [fulneſſe of joy,] and at thy right hand are pleaſures for evermore.* And this is a conſtant and ſettled fulneſſe of pleaſure; ſuch as admits not any addition or diminution, but is alwaies one and the ſame, and abſolute and entire in it ſelfe; and of it ſelfe alone ſufficient for the Sonne of God, and Heire of all things to live upon, though he ſhould have had no other commings in of joy and de-

Part. 2. delight from any creature. And this is his naturall inheritance.

But God hath beſtowed upon him another capacity of glory, and a revenue of pleaſure to come in another way, and (anſwerably) another *fulneſſe*, namely, from his Church and Spouſe, which is his Body. Thus *Eph.* 1. when the Apoſtle had ſpoke the higheſt things of Chriſts perſonall advancement in Heaven that could be uttered, as of his *ſitting downe at Gods right hand far above all principalities and powers, &c. ver.* 20. 21. yet *ver* 22. he adds this unto all, *And gave him to be an Head to the Church, which is his Body, the* [*fulneſſe*] *of him who filleth all in all.* So that although he of himſelfe perſonally be ſo full, (the fulneſſe of the God-head dwelling in him) that he overflows to the filling all things: yet he is pleaſed to account (and it is ſo in the reality) his Church & the ſalvation of it to be another *fulneſſe* unto him, ſuperadded unto the former. As Sonne of God he is compleat, and that of himſelfe: but as an Head, hee yet hath another additionall fulneſſe

Part. 2. delight from any creature. And this is his naturall inheritance.

But God hath beſtowed upon him another capacity of glory, and a revenue of pleaſure to come in another way, and (anſwerably) another *fulneſſe*, namely, from his Church and Spouſe, which is his Body. Thus *Eph.* 1. when the Apoſtle had ſpoke the higheſt things of Chriſts perſonall advancement in Heaven that could be uttered, as of his *ſitting downe at Gods right hand far above all principalities and powers, &c. ver.* 20. 21. yet *ver* 22. he adds this unto all, *And gave him to be an Head to the Church, which is his Body, the* [*fulneſſe*] *of him who filleth all in all.* So that although he of himſelfe perſonally be ſo full, (the fulneſſe of the God-head dwelling in him) that he overflows to the filling all things: yet he is pleaſed to account (and it is ſo in the reality) his Church & the ſalvation of it to be another *fulneſſe* unto him, ſuperadded unto the former. As Sonne of God he is compleat, and that of himſelfe: but as an Head, hee yet hath another additionall fulneſſe

neſſe of joy from the good and happineſſe of his members. And as all pleaſure is the companion, and the reſult of action, ſo this ariſeth unto him, from his exerciſing acts of grace, and from his continuall doing good unto, and for thoſe his members, or (as the Apoſtle expreſſeth it) from *his filling them* with all mercy, grace, comfort, and felicity: Himſelfe becomming yet more *full*, by *filling* them, and this is his inheritance alſo, as that other was. So as a double inheritance Chriſt hath to live upon: One perſonall, & due unto him (as he is the Son of God) the firſt moment of his Incarnation, ere he had wrought one piece of worke towards our ſalvation. Another acquired, purchaſed, and merited by his having performed that great ſervice and obedience: And certainely, beſides the glory of his Perſon, there is the glory of his Office, of Mediatorſhip, and of Headſhip to his Church: And though he is never ſo full of himſelfe, yet hee deſpiſeth not this part of his revenue that comes in from below. Part. 2.

Thus

Part. 2. Thus much for explication.

Now ſecondly, for the confirmation & making up the demonſtration in hand. This ſuperadded glory and happineſſe of Chriſt is enlarged and encreaſed, ſtill as his members come to have the purchaſe of his death more and more laid forth upon them: So as when their ſins are pardoned, their hearts more ſanctified, and their ſpirits comforted, then comes Hee to ſee the fruit of his Labour, and is comforted thereby, for he is the more glorified by it: yea he is much more pleaſed and rejoyced in this, then themſelves can be. And this muſt needs keep up in his heart his care and love unto his children here below, to *water* and refreſh them *every moment*, as (*Eſay* ſpeaks, *Cap.* 27. 3.) For in thus putting forth acts of grace and favour, and in doing good unto them, he doth but good unto himſelfe, which is the ſureſt engagement in the world. And therefore the Apoſtle exhorts men to love their wives upon this ground, that in ſo doing, they love themſelves (*Eph.*

(*Epheſ.*5.28. *So ought men to love their wives, as their own bodies: He that loveth his wife loveth himſelfe:*) ſo ſtrict and neere is that relation. Now the ſame doth hold true of Chriſt in his loving his Church. And therefore in the ſame place, the love of Chriſt unto his Church is held forth as the pattern and exemplar of ours, ſo *ver.* 25. [*Even as Chriſt alſo loved the Church.*] And ſo it may well be argued thence by comparing the one ſpeech with the other, that Chriſt in loving his Church, doth but love himſelfe; and then, the more love and grace he ſhews unto the Members of that his Body, the more he ſhews love unto himſelfe. And accordingly it is further added there, *ver.* 27. that he daily *waſheth and cleanſeth his Church*, (that is, both from the guilt and power of ſinne) *that he might preſent it to* [*himſelfe*] *a glorious Church, not having ſpot or wrinkle, &c.* Obſerve, it is to [*himſelfe.*] So that all that he doth for his members is for himſelfe, as truly, yea more fully then for them; and his ſhare of glory out of theirs is greater then theirs, by how much the glory of the cauſe is greater then that of the Part. 2.

effect. And thus indeed the Scripture ſpeaks of it: as, whilſt it calls the Saints the *glory of Chriſt*: So 2 *Cor.* 8. 23. And Chriſt, in *John* 17. 13. and *ver.* 22, 23. ſayes, that he is *glorified in them*. And *Pſal.* 45. where Chriſt is ſet forth as *Solomon* in all his royalty and majeſty; yet *ver.* 11. he is ſaid *greatly to deſire* or *delight* in the *beauty* of his Queen; that is, the graces of the Saints; and that not with an ordinary delight, but he *greatly deſires*; his deſire is encreaſed as her beauty is: For that is there brought in as a motive unto her to be more holy and conformed unto him, *to encline her eare, and forſake her Fathers houſe, ver.* 10. [*So*] *ſhall the King greatly deſire thy beauty.* Chriſt hath a beauty that pleaſeth him, as well as we have, though of another kinde; and therefore ceaſeth not till he hath got out every *ſpot* and *wrinkle* out of his Spouſes face, (as we heard the Apoſtle ſpeake even now) *to preſent her glorious unto himſelfe*; that is, delightfull and pleaſing in his eye. And ſuitably unto this (to confirme us yet more in it) Chriſt in that Sermon which was his ſolemne farewell before his going to heaven, aſ-

ſures

sures his Disciples that his heart Part. 2.
would be so farre from being weaned from them, that his joy would still be in them, to see them prosper and bring forth fruit; so *John* 15. 9, 10, 11. where his scope is to assure them of the continuance of his love unto them when he should be gone; so *ver.* 9, 10. *As my Father hath loved me, so have I loved you: Continue in my love, &c.* As if he had said, Feare not you my love, nor the continuance of it in my absence; but look you to doe your duty, &c. And to give them assurance of this, he further tels them, that even when he is in heaven, in the greatest fulnes of pleasure at Gods right hand, yet even then his *joy will be in them*, and in their well doing; so *ver.* 11. *These things have I spoken unto you that my joy may remaine in you, and that your joy may be full.* He speaks just like a Father that is taking his leave of his children, and comforting them at his departure, and giving them good counsell, to take good courses when he is gone from them, *to keep his Commandements*, and to *love one another*; so *ver.* 10, & 12. and backs it with this motive, so shall *my joy remain in you*,

Part. 2. (it is as Fathers uſe to ſpeake) and it will be for your good too, *your joy will be* alſo *full*. To open which words a little, the word [*remaine*] uſed concerning their *abiding in his love*, and his *joy abiding* in them, is uſed in reference to the continuing of both theſe towards them in Heaven. And when Chriſt ſayes, *That my joy may remain in you*, it is as if he had ſaid, that I may even in Heaven have cauſe to rejoyce in you, when I ſhall heare and know of you that you agree and are loving each to other, and keepe my Commandements. The joy which he there calls *His* joy, [*My*] *joy*, is not to be underſtood *Objectivè*, of *Their* joy in *Him*, as the object of it; but *Subjective*, of the joy that ſhould be in himſelfe, and which he ſhould have in them. So *Auguſtine* long ſince interpreted it: *Quodnam* (ſayes he) *eſt illud gaudium Chriſti* [*in nobis*] *niſi quod ille dignatur gaudere* [*de nobis?*] What is Chriſts joy *in us*, but that which he vouchſafeth to have of and *for us?* And it is evident by this, that otherwiſe if it were their joy which he meant in that firſt ſentence, then that other that followes, [*And your*

joy

joy ſhall be full] were a Tautologie. Part. 2.
He ſpeakes therefore of his joy and theirs, as of two diſtinct things: and both together were the greateſt motives that could be given to encourage and quicken his Diſciples in obedience. Now take an eſtimate of Chriſts heart herein, from thoſe two holy Apoſtles, *Paul* and *John*, who were ſmaller reſemblances of this in Chriſt. What (next to immediate communion with Chriſt himſelfe) was the greateſt joy they had to live upon in this world, but only the fruit of their Miniſtery appearing in the graces both of the lives and hearts of ſuch as they had begotten unto Chriſt? See how *Paul* utters himſelfe, 1 *Theſſ.* 2. 19. *What is our hope*, (ſayes he) *or joy, or crown of rejoycing? Are not even ye in our preſence at the coming of our Lord Jeſus Chriſt? For ye are our glory and our joy*, *ver.* 20. And in the 3. *Epiſt.* of JOHN, *ver.* 3. *John* ſayes the like, that he *greatly rejoyced* of that good teſtimony he had heard of *Gaius*; *For* (ſayes he) *I have no greater joy then to heare that my children walke in the truth*, *ver.* 4. Now what were *Paul* and *John* but inſtruments by whom they beleeved and were begotten? and not on whom: Neither of theſe were cru-

Part. 2. crucified for them; nor were these children of theirs *the travaile of their soules*: How much more then unto Christ, (whose interest in us and our welfare is so infinitely much greater) must his members be his joy and his crown? And to see them to come in to him for grace and mercy, and to *walke in truth*, rejoyceth him much more; for he thereby *sees of the travaile of his soule*, and so is *satisfied*. Certainly, what *Solomon* sayes of Parents, *Prov.* 10. 1. that *a wise sonne maketh a glad father, &c.* is much more true of Christ. Holinesse, and fruitfulnesse, and comfortablenesse in our spirits, while we are here below, doe make glad the heart of Christ, our *everlasting Father*. Himselfe hath said it, I beseech you beleeve him, and carry your selves accordingly. And if part of his joy arise from hence, that we thrive and doe well; then doubt not of the continuance of his affections: for love unto himselfe will continue them towards us, and readinesse to embrace and receive them when they come for grace and mercy.

5. There is a fift Engagement, which his very having our nature, (which he

he ſtill weares in heaven) and which Part. 2.
the end or intention which God had in ordaining Chriſts aſſuming it, doe put upon him for ever: For one great end and project of that perſonall union of our nature unto the Godhead in the ſecond perſon for ever, was, that he might be a *merciſull High-Prieſt*. So that as his *office* layes it as a duty upon him, ſo his becomming a *Man* qualifies him for that office, and the performance of it, (and ſo may afford a farther demonſtration of the point in hand.) This we finde both to have been a *requiſite* in our High-Prieſt, to qualifie him the better for mercy and bowels; and alſo one of thoſe great *ends* which God had in that aſſumption of our nature.

Firſt, a *requiſite*, on purpoſe to make him the more *merciſull*. So *Heb.* 5. 1. (the place even now inſiſted on, when yet this primary qualification I then paſſed over, and reſerved unto this mention) it is ſaid, *Every High-Prieſt* [*taken from among men*] *is ordained for men*, (and that, to this end) *that ſo he might be one that can have compaſſion*; namely, with a pity that is naturall and kindly; ſuch as a man beares

Part. 2. to one of his own kinde: For otherwiſe the Angels would have made higher and greater High-Prieſts then one of our nature; but then they would not have pityed men, as men doe their brethren, of the ſame kinde and nature with them.

And ſecondly, this was alſo Gods *end* and *intention* in ordaining Chriſts aſſumption of our nature, which that other place before cited, (namely, *Heb.* 2. 16, 17.) holds forth; *Verily he tooke not on him the nature of Angels, but the ſeed of Abraham*; That is, an humane nature, and that made too of the ſame ſtuffe that ours is of, and it *behoved him to be made like unto us in all things*, [*that*] *he might be a mercifull High-prieſt, &c.* [ἵνα ἐλεήμων γένηται] *To the end he might become*, or *be made mercifull.*

But was not the Sonne of God as mercifull (may ſome ſay) without the taking of our nature, as afterwards when he had aſſumed it? Or is his mercy thereby made larger then of it ſelfe it ſhould have been, had he not tooke the humane nature on him?

I anſwer, Yes, he is as mercifull, but yet

1. Here-

1. Hereby is held forth an evident demonſtration (and the greateſt one that could have been given unto men) of the everlaſting continuance of Gods mercies unto men: by this, that God is for everlaſting become a man; and ſo we thereby aſſured, that he will be mercifull unto men, who are of his own nature, and that for ever: For as his union with our nature is for everlaſting; ſo thereby is ſealed up to us the continuation of theſe his mercies, to be for everlaſting: So that he can, and will no more ceaſe to be mercifull to men, then himſelf can now ceaſe to be a man, which can never be. And this was the end of that aſſumption. Part. 2.

But ſecondly, that was not all: His taking our nature not onely addes unto our faith, but ſome way or other even to his being mercifull. Therefore it is ſaid, [*That he might be made mercifull, &c.*] That is, mercifull in ſuch a way, as otherwiſe God or himſelfe alone had never been; namely, even [*as a man.*] So that this union of both natures, *God* and *Man*, was projected by God to make up the neareſt compound of grace and mercy in

Part. 2. the reſult of it, that ever could have been; and thereby fully fitted and accomodated to the healing and ſaving of our ſoules. The greatneſſe of that mercy that was in God, that contributes the ſtock and treaſury of thoſe mercies to be beſtowed on us: and unto the greatneſſe of theſe mercies nothing is, or could be added, by the humane nature aſſumed; but rather, Chriſts Manhood had all his largeneſſe of mercy from the Deity: So that had he not had the mercies of God to enlarge his heart towards us, he could never have held out to have for ever been mercifull unto us. But then, this humane nature aſſumed, *that addes a new way* of being mercifull: It aſſimilates all theſe mercies, and makes them the mercies of a *man*: it makes them humane mercies, and ſo gives a naturalneſſe and kindlineſſe unto them to our capacitie. So that God doth now in as kindly and as naturall a way pity us, who are fleſh of his fleſh, and bone of his bone, as a man pities a man: Thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercy, as a man would

would doe with a man; as knowing that in that man Christ Jesus (whom we believe upon) God dwels, and his mercies worke in and through his heart in an humane way. Part. 2.

I will no longer insist upon this notion now, because I shall have occasion to touch upon it againe, and adde unto it under that next third generall Head, of shewing the *way how* Christs heart is affected towards sinners: Onely take we notice, what comfort this may afford unto our faith, that Christ must cease to be a man, if he continue not to be mercifull; seeing the very plot of his becomming a man, was, that he might be mercifull unto us, and that in a way so familiar to our apprehentions, as our owne hearts give the experience of the like, which otherwise (as God) he was not capable of. And adde but this bold word to it (though a true one) that he may now as soon cease to be God, as to be a man. The humane nature, (after he had once assumed it) being raised up to all the naturall rights of the Sonne of God; whereof one (and that now made naturall unto him) is, to continue for ever united: And he

may

Part. 2. may as ſoon ceaſe to be either, as to be ready to ſhew mercy. So that not onely the ſcope of Chriſts office, but alſo the intention of his aſſuming our nature, doth lay a farther engagement upon him, and that more ſtrong then any, or all the former.

THE

THE HEART OF Chriſt in Heaven, *Towards* Sinners on Earth.

PART III.

HEB. 4. 15.

For we have not an High-Prieſt who cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are, yet without ſin.

§. I.

Some generals to cleare how this is to be underſtood, That Chriſts *Heart is* touched with the feeling of our infirmities, *together with the* way *how our* infirmities *come to be feelingly let into his Heart.*

HAving thus given ſuch full and ample *Demonſtrations* of the tenderneſſe and ſameneſſe of Chriſts Heart unto us now he is in Heaven, with that which it was whilſt

Part. 3. whilst he was here on earth; and those both *extrinsecall* (in the *first part*) and *intrinsecall* (in the *second.*) I now come to that last Head which I propounded in the opening of these words, namely, the *way* and *manner* of Christs being *affected* with *pity* unto us; both how it is to be understood by us, and also how such affections come to be let into his heart, and therein to work these bowels of compassion unto us. This in the beginning of the *Second Part* I propounded to be handled, as being necessary both for the opening and clearing the words of the Text, (which mainly hold forth this) as also for the clearing of the thing it selfe, the point in hand. For (as I there shewed) these words come in by way of pre-occupation or prevention of an objection, as if his state now in heaven were not capable of such affections as should tenderly move him to pity and commiseration, he being now glorified both in soul and body. Which thought, because it was apt to arise in all mens minds, the Apostle therefore fore-stalls it, both by affirming the contrary, [*We have not an High-priest that cannot be touched, &c.*] that

that is, he both *can be*, (or, is capable of it) and likewiſe *is* touched, notwithſtanding all his glory; as alſo by annexing the reaſon of it, or ſhewing the way how it comes to paſſe, in that *in all points he was tempted like as we are.* Part. 3.

Now in handling and opening theſe, (which is a matter full of difficulty) I ſhall with all warineſſe proceed to the diſcovery of what manner of affection in Chriſt this is, and that by theſe ſteps and degrees.

1. This affection of compaſſion, or his being *touched with the feeling of our infirmities*, is not wholly to be underſtood in a metaphoricall or a ſimilitudinary ſenſe, as thoſe ſpeeches uſed of God in the Old Teſtament are to be underſtood, when *bowels* of compaſſion are attributed unto him, and his *bowels* are ſaid to be *rowled together*; or as when as it is ſaid of God, that he *repented*, and was *afflicted in all his peoples afflictions.* All which expreſſions were ſpoken of God, (as we all know) but meerly κατ' ἀνθρωποπάθειαν *after the manner of men*; ſo to convey and repreſent to our apprehenſions, by what affections we are to be in parents

Part. 3. rents or friends in such and such cases, (what provoke them unto such and such actions,) which like effects proceed from God towards us when he sees us in distresse. And so they are spoken rather *per modum Effectus*, then *Affectus*, rather by way of like *Effect* which God produceth, then by way of such Affection in Gods heart, which is not capable of any such passions as these are. Now towards the right understanding of this, the first thing which I affirme is, that (barely) in such a sense as this, that which is here spoken of Christ, is not to be understood; and my reason for it is grounded upon these two things put together: First, that this affection of his towards us here spoken of, is manifestly meant of his *humane nature*, and not of his Godhead onely, for it is spoken of that nature wherein he once was *tempted* as we now are. So expressly in the next words, which can be meant of no other then his humane nature.

And Secondly, That those kinde of expressions which were used of God before the Assumption of our nature, onely in a way of metaphor and

and ſimilitude *after the manner of men*) ſhould in no further or more realt and proper ſenſe be ſpoken of Chriſt and his humane nature now aſſumed, and when he is a man as truly and properly as we are, I cannot imagine; when I conſider and remember that which I laſt inſiſted on, that one end of Chriſts taking an humane nature, was, *that he might be a* [*merciſull*] *High-Prieſt forever*; in ſuch a way, as he being God alone, could not have been. I confeſſe I have often wondred at that expreſſion there uſed, *Heb.* 2. *He tooke the ſeed of Abraham, that he might be made a merciſul High-prieſt*; which at the firſt reading ſounded, as if God had been made more merciſull by taking our nature. But this ſolved the wonder, that this aſſumption added a new way of Gods being merciſull: By meanes of which it may now be ſaid, (for the comfort and reliefe of our faith) that God is truly and really merciſull, *as a man.* And the conſideration of this contributes this to the clearing of the thing in hand, that whereas God of himſelfe was ſo bleſſed and perfect, that his bleſſednesſe could not have been touched with the leaſt Part. 3.

Part. 3. leaſt feeling of our infirmities; neither was he in himſelf capable of any ſuch affection of pitty or compaſſion; *He is not as a man that he ſhould pitty or repent, &c.* He can indeed doe that for us in our diſtreſſe, which a man that pitties us uſeth to doe: but the affections and bowels themſelves he is not capable of. Hence therefore, amongſt other ends of aſſuming mans nature, this fell in before God as one, that God might thereby become loving and mercifull unto men, as one man is to another. And ſo, that what before was but *improperly* ſpoken, and by way of *Metaphor* and ſimilitude in the Old Teſtament, ſo to convey it to our apprehenſions, might now be truly attributed unto him in the reality; that God might be for ever ſaid to be *compaſſionate as a man*, and to be *touched with a feeling of our infirmities as a man.* And thus by this happy union of both Natures, the language of the Old Teſtament uttered onely in a figure, becomes verified and fulfilled in the truth of it, as in all other things the ſhadowes of it were in Chriſt fulfilled. And this is the firſt ſtep towards the underſtanding

ſtanding of what is here ſaid of Chriſt taken from this compariſon with the like attributed unto God himſelfe. Part. 3.

A ſecond and further ſtep to let in our underſtanding to the apprehenſion of this, is by the like further compariſon to be made with the Angels, and thoſe affections of love and pitty that are certainly found in them. In compariſon of which, theſe affections in Chriſts humane nature (though glorified) muſt needs be far more like to ours, even more tender, and more humane: For in that *Heb.* 2. it is expreſly ſaid, *He* therefore *tooke not the nature of the Angels, that he might be a mercifull High-Prieſt.* Part of the intendment of thoſe words is to ſhew and give the reaſon, not onely why he took our nature under fraile fleſh, (though that the Apoſtle mentions, *ver.* 14.) but why an humane nature for the ſubſtance of it, and not the nature of Angels: Becauſe in his affections of mercy he would for ever come neerer to us, and have ſuch affections, and of the ſame kind with ours. Whereas otherwiſe in other reſpects, an Angel would have been an higher & more glorious High-Prieſt then a man.

Now

Part. 3. Now the Angels being *fellow-ſervants* with us, (as the Angel calleth himſelfe, *Rev.* 22. 2.) they have affections towards us more aſſimilated vnto ours, then God hath; and ſo are more capable of ſuch impreſſions from our miſeries, then God is. Although they be *Spirits*, yet they partake of ſomething analogicall, or reſembling and anſwering to thoſe affections of pity, griefe, &c. which are in us. And indeed, ſo far as theſe affections are ſeated in our ſoules, and not drencht in the paſſions of the body, (vnto which our ſoules are united) they are the very ſame kinde of affections in us, that are in them. Hence the *ſame luſts* that are in *men*, are ſaid to be in *devils*, *Joh.* 8. 44. and therefore the *devils* alſo are ſaid to *fear* and *tremble*, &c. And ſo (oppoſitely) the ſame affections that are in men, ſo farre as they are ſpirituall, and the ſpirit or ſoule is the ſeat of them, they muſt needs be found in the good Angels. But Chriſt having an humane nature, the ſame for ſubſtance that ours is, conſiſting both of ſoule and body, although through glory made *ſpirituall*, yet not become a *Spirit*, (

Spi-

pirit hath not flesh and bones, as ye see Parr. 3.
me have, sayes Christ of himself, after
his Resurrection, *Luke* 24.39.) there-
fore he must needs have affections to-
wards us yet, more like to these of
ours then those are which the Angels
have. So then by these two steps we
have gained these two things, That
even in Christs humane nature,
(though glorified) affections of pity
and compassion are true and reall and
not metaphorically attributed to him
as they are unto God; and also more
here and like unto ours here, then
those in the Angels are; even affecti-
ons proper to mans nature, and tru-
ly humane. And these he should have
had, although this humane nature had
from the very first assumption of it
been as glorious as it is now in hea-
ven.

But now thirdly, add this (further)
that God so ordered it, that before
Christ should cloathe this his humane
nature with that glory he hath in hea-
ven, and put this glory upon it, he
should first take it as cloathed with
all our infirmities, even the very same
that doe cleave unto us, and should
live in this world, as we doe, for ma-

ny

Part. 3. ny yeeres. And during that time, God prepared for him all ſorts of afflictions and miſeries to runne through, which we our ſelves doe here meet withall; and all that time he was acquainted with, and inured unto all the like ſorrowes that we are: and God left him to that infirmity and tenderneſſe of ſpirit, to take in all diſtreſſes as deeply as any of us, (without ſinne) and to exerciſe the very ſame affections under all theſe diſtreſſes that we at any time doe find ſtirring in our hearts: And this God thus ordered, on purpoſe thereby to fit him, and to frame his heart (when he ſhould be in glory) unto ſuch affections as theſe, ſpoken of in the Text. And this both this Text ſuggeſts to be Gods end in it, as alſo that fore-mentioned place, *Heb.* 2. 13. *For as much as we* (namely, his members) *are partakers of fleſh and bloud,* (which phraſe doth ever note out the frailties of mans nature, as 1 *Cor.* 15. 50. &c.) *he himſelfe took part of the ſame,---that he might be a mercifull High-Prieſt, &c.* *ver.* 17. And then the Apoſtle gives this reaſon of it, *ver.* 18. [*For in that himſelfe hath ſuffered, being tempted, h*

is able (this *Ability* is (as was before interpreted) the having an heart fitted and enabled, out of experience, to pity and) *to succour them that are tempted.* The meaning of which is, that it was not the bare taking of an humane nature (if glorious from the first) that would thus fully have fitted him to be affectionately pitifull out of experience (though (as was said) the knowledge of our miseries taken in thereby, would have made him truly and really affectionate towards us, with affections humane and proper to a man; and so, much neerer and liker ours then what are in the Angels themselves, or then are attributed to God, when he is said to pity us) but further, his taking our nature at first cloathed with frailties, and living in this world as we; This hath for ever fitted his heart by experience to be in our very hearts and bosomes; and not onely or barely to know the distresse, and as a man to be affected with an humane affection to one of his kinde; but experimentally, remembring the like in himself once. And this likewise the text suggests as the way whereby our distresses are let into his heart the more Part. 3.

Part. 3. ſeelingly now he is in heaven. *We have not an High Prieſt that cannot be touched with the feeling of our infirmities [but was in all points tempted like as we are, yet without ſin.]* And the more to comfort us herein, obſerve how fully and univerſally the Apoſtle ſpeakes of Chriſts having beene tempted here below. Firſt, for the *matter* of them, or the ſeverall ſorts of temptations, he ſayes he was tempted κατὰ πάντα, *in all points*, or things of any kinde, wherewith we are exerciſed. Secondly, for the *manner*, (he addes that too) καθ' ὁμοιότητα, *like as we are.* His heart having been juſt *ſo* affected, *ſo* wounded, pierced, and diſtreſſed, in all ſuch tryals as ours uſe to be, onely *without ſinne.* God (on purpoſe) left all his affections to their full tenderneſſe, and quickneſſe of ſenſe of evill. So that Chriſt took to heart all that befell him, as deeply as might be: he ſlighted no croſſe either from God or men, but had and felt the utmoſt load of it. Yea, his heart was made more tender in all ſorts of affections then any of ours, (even as it was in love and pity) and this made him *a man of ſorrowes*, and that more then

any other man was, or shall be. Part. 3.

Now therefore, to explicate the *way* how our miseries are let into his heart, and come to stir up such kindly affections of pity and compassion in him, it is not hard to conceive from what hath now been said, and from what the Text doth further hint unto us.

1. The understanding and knowledge of that humane nature hath notice and cognisance of all the occurrences that befall his members here. And for this the Text is cleare: For the Apostle speakes this for our encouragement, That *Christ is toucht with the feeling of our infirmities*: which could not be a relieſe unto us, if it supposed not this, that he particularly and distinctly knew them; And if not all as well as some; we should want relieſe in all, as not knowing which he knew, and which not. And the Apostle affirmes this of his humane nature, (as was said) for he speaks of that nature that was *tempted* here below. And therefore *the Lambe that was slaine*, and so *the man Christ Jesus*, is *Revel.* 5. 6. said to have *seven eyes*, as well as *seven hornes*; which seven

Part. 3. eyes are *the ſeven Spirits ſent forth into all the earth.* His eyes of Providence (through his annointing with the Holy Ghoſt) are in all corners of the world, and view all the things that are done under the Sun; in like manner he is there ſaid to have *ſeven hornes* for power, as *ſeven eyes* for knowledge; and both are defined to be *ſeven*, to ſhew the perfection of both; in their extent, reaching unto all things: So that, as *all power in heaven and earth is committed unto Him* as *Sonne of man*, (as the Scripture ſpeaks) ſo all knowledge is given him of all things done in heaven and earth, and this as Son of man too: his knowledge and power being of equall extent. He is the *Sunne* as well in reſpect of *knowledge*, as of *Righteouſneſſe*, and there is nothing hid from his light and beames, which doe pierce the darkeſt corners of the hearts of the ſonnes of men: He knowes the *ſores* (as *Solomon* expreſſeth it) and diſtreſſes of their hearts. Like as a looking-glaſſe made into the forme of a round globe, and hung in the midſt of a roome, takes in all the ſpecies of things done, or that are therein, at once; ſo doth the enlarged

larged underſtanding of Chriſts humane nature take in the affaires of this world, (which he is appointed to govern;) eſpecially the miſeries of his members; and this at once. Part. 3.

2. His humane nature thus knowing all, [*I know thy workes, thy labour, and thy patience, &c. Rev.* 22.] He therewithall hath an act of memory, and recals how himſelfe was once affected, and how diſtreſſed whilſt on earth, under the ſame or the like miſeries: For the memory of things here below remaines ſtill with him, as with all ſpirits in either of thoſe two other worlds, heaven or hell. [*Son, remember thou in thy life time receivedſt thy good things, and* Lazarus *evill, &c.* ſayes *Abraham* to the ſoule of *Dives* in hell, *Luke* 16. 25. [*Remember me when thou commeſt into thy Kingdome*] ſaid the good theefe to Chriſt; And *Revel.* 1. *I am he* (ſayes Chriſt) *that was dead, and am alive*: He remembers his death ſtill, and the ſufferings of it; and as he remembers it, to put his Father in mind thereof, ſo he remembers it alſo, to affect his own heart with what we feele: And his memory preſenting the impreſſion

Part. 3. of the like now afreſh unto him, how it was once with him; hence he comes feelingly & experimentally to know how it is now with us, and ſo affects himſelfe therewith: as *Dido* in *Virgil*, *Haud ignara mali miſeris ſuccurrere diſco*; Having experience of the like miſeries, (though a Queene now) I know how to ſuccour thoſe that are therein: As God ſaid to the Iſraelites when they ſhould be poſſeſſed of *Canaan* their own land, *Exo.* 23. 9. *Ye know the hearts of ſtrangers, ſeeing ye were ſtrangers, &c.* and therefore doth command them to pitty ſtrangers, and to uſe them well upon that motive: So may it be ſaid of CHRIST, that he doth know *the hearts of his children* in miſery, ſeeing himſelfe was once under the like. Or as the Apoſtle exhorts the Hebrewes, *Heb.* 13. 3. *Remember them that are in bonds, as bound with them, and them that ſuffer adverſity, as being your ſelves* [*in the body,*] and ſo ere you dye, may come to ſuffer the like. So Chriſt, the *head* of the body, (which is the fountaine of all ſenſe and feeling in the body) doth remember them that are bound and in adverſity, having himſelfe beene

once

once in the body; and ſo he experi- Part. 3
mentally compaſſionates them. And this is a further thing then the former: We have gained this further, That Chriſt hath not onely ſuch affections as are reall and proper to an humane nature, but ſuch affections as are ſtirred up in him, from experience of the like by himſelfe once taſted in a fraile nature like unto ours. And thus much for the *way* of letting in all our miſeries into Chriſts heart now, ſo as to ſtrike and affect it with them.

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§. II.

A more particular diſquiſition, What manner *of affection this is*: *The Seat thereof*, *whether in his ſpirit, or ſoule onely*, *or the whole humane nature. Some Cautions added.*

BUt concerning this Affection it ſelfe of pity and compaſſion, fellow-feeling, and ſympathie, or *ſuffering with*, (as the Text calls it) which is the product, reſult, or thing produced in his heart by theſe; there ſtill remaines another thing more particularly to be inquired into; namely, *What manner of affection* this is. For that ſuch an affection is ſtirred up in him, beſides and beyond a bare act of knowledge, or remembrance how once it was with himſelfe, is evident by what we find in the Text. The Apoſtle ſayes, not onely that he remembers how himſelfe was tempted with the like infirmities that we are, (though that be neceſſarily ſuppoſed) but that he is ſtruck and *toucht with the feeling of our infirmities*; to the producing

ducing of which, this act of remembrance doth but ſubſerve. And he tels us, Chriſt is *able*, and his heart is capable of thus being touch't. And the word [συμπαθῆσαι] is a deep word, ſignifying to *ſuffer with us*, untill we are relieved. And this affection thus ſtirred up, is it which moveth him ſo cordially to help us. Part. 3.

Now concerning this affection, (as here thus expreſſed) how far it extends, and how deep it may reach, I think no man in this life can fathome. If *Cor Regis, the heart of a King be inſcrutable*, (as *Solomon* ſpeakes) the heart of the King of Kings now in glory is much more. I will not take upon me to *intrude into things which I have not ſeen*, but ſhall endeavour to ſpeak ſafely, and therefore warily, ſo far as the light of Scripture and right reaſon ſhall warrant my way.

I ſhall ſet it forth three wayes:

1. *Negatively.*
2. *Poſitively.*
3. *Privatively.*

1. *Negatively:* It is certaine that this affection of ſympathy or fellow-feeling in Chriſt is not in all things ſuch a kind of affection as was in him

Part. 3. *in the dayes of his flesh.* Which is cleare by what the Apostle speakes of him and his affections then, *Heb.* 5. 7. *Who in the dayes of his flesh, when he had offered up prayers and supplications with strong cryings and teares, was heard in that which he feared.* Where we see his conver'e and state of life here below, to be called by way of difference and distinction from what it is now in heaven, [*The dayes of his flesh:*] By [*flesh*] meaning not the substance of the humane nature, for he retaines that still; but the fraile quality of subjection to mortality, or passibility. So [*Flesh*] is usually taken; as when *all flesh* is said to *be grasse*; It is spoken of mans nature, in respect to its being subject to a fading, wearing, and decay, by outward casualties, or inward passions. So in this Epistle, *Chap.* 2. 14. *For as much as the children* (we his brethren) *did partake of flesh and blood,* (that is, the frailties of mans nature) *he himself also took part of the same.* And accordingly the Apostle instanceth in the following words of that 14. *verse*, as in *death*, (which in the dayes of his flesh Christ was subject to) so also in such fraile passions and affections

affections as did work a ſuffering in him, and a wearing and waſting of his ſpirits; ſuch as paſſionate *ſorrow*, joyned with *ſtrong cryes* and *teares*, (both which he mentioneth) and alſo *feare*, (in thoſe words) [*He was heard in that which he feared.*] Now theſe *dayes of his fleſh* being over and paſt, (for this was onely (as ſayes the Apoſtle) *in the dayes of his fleſh*) hence therefore all ſuch concomitant paſſionate overflowings of *ſorrow*, *feare*, &c. are ceaſed therewith, and he is now no way capable of them, or ſubjected to them. Part. 3.

Yet (2.) *Poſitively*, why may it not be affirmed, that for ſubſtance, the ſame kinde of affection of pitty and compaſſion that wrought in his whole man both body and ſoule, when he was here, works ſtill in him now he is in heaven? (if this Poſition be allayed with thoſe due cautions and conſiderations which preſently I ſhall annexe) For, if for ſubſtance the ſame *fleſh* and *blood*, and animall ſpirits remain and have their uſe; (for though Chriſt in *Luke* 24. 29. mentioned only his having *fleſh* and *bones* after his reſurrection, unto *Thomas* and the

Part. 3. other Disciples, because these two alone were to be the object of his Touch and Feeling; yet *Blood and Spirits* are included in that *flesh*, for it is *caro vitalis, living flesh*, and therefore hath Blood and Spirits that flow and move in it,) then why not the same affections also? and those not stirring onely and meerly in the soule, but working in the body also, unto which that soule is joyned, and so remaining really humane affections? The use of blood and spirits is, as to nourish, (which end is now ceased) so to affect the heart and bowels by their motion to and fro, when the soule is affected. And why this use of them should not remaine, (and if not this, we can conceive no other) I know not. Neither why this affection should be onely restrained to his spirit or soule, and his corporeall powers not be supposed to communicate and partake in them. That so, as he is a true man, and the same man that he was, both in body as well as in soule, (for else it had not been a true Resurrection) so he hath still the very same true humane affections in them both: and such, as whereof the body

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is the ſeat (and inſtrument) as well as the ſoule. And ſeeing this whole man both body and ſoule was tempted, and that (as the Text ſayes) he is *touched with a feeling* in that nature which is tempted, it muſt therefore be in the whole man, both body and ſoule. Therefore when as we read of the *wrath of the Lambe*, as *Revel. 6. 16.* (namely, againſt his enemies) as here of his pity and compaſſion (towards his friends and members) why ſhould this be attributed onely to his Deity, (which is not capable of wrath) or to his ſoule and ſpirit onely? And why may it not be thought he is truly angry as a man, in his whole man, and ſo with ſuch a wrath as his body is affected with, as well as that he is wrathfull in his ſoule onely; ſeeing he hath taken up our whole nature, on purpoſe to ſubſerve his Divine nature in all the executions of it? Part. 3.

But now, how farre (in our apprehenſions of this) we are to cut off the weakneſſe and frailty of ſuch affections as in the dayes of his fleſh was in them, and how exactly to difference thoſe which Chriſt had here, and thoſe which he hath in heaven, there-

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Part. 3. in lyes the difficulty, and I can ſpeake but little unto it.

Yet firſt, this we may lay down as an undoubted Maxime, That ſo far, or in what ſenſe his Body it ſelfe is made *ſpirituall*, (as it is called, 1 *Cor.* 15. 44.) ſo far, and in that ſenſe all ſuch affections as thus working in his Body, are made *ſpirituall*; and that in an oppoſition to that fleſhly and fraile way of their working here. But then, as his Body is made *ſpirituall*, not *Spirit*, (*ſpirituall* in reſpect of power, and likeneſſe to a Spirit, not in reſpect of ſubſtance or nature) ſo theſe affections of pity and compaſſion doe work not only in his *Spirit* or Soule, but in his Body too, as their ſeat and inſtrument, though in a more ſpirituall way of working, and more like to that of Spirits, then thoſe in a fleſhly frail body are. They are not wholly ſpirituall in this ſenſe, that the ſoule is the ſole ſubject of them, and that it drawes up all ſuch workings into it ſelfe: ſo that *that* ſhould be the difference between his affections now, and in the dayes of his fleſh. Men are not to conceive, as if his body were turned into ſuch a ſubſtance as the Sun

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is of, for the ſoule (as through a caſe of glaſſe) to ſhine glorioufly in only; but further it is united to the ſoule, to be *acted* by it, (though immediately) for the ſoule to produce operations in it. And it is called *ſpirituall*, not that it remaines not a body, but becauſe it remaines not ſuch a body; but is ſo framed to the ſoule, that both it ſelfe and all the operations of all the powers in it, are immediately and entirely at the arbitrary *imperium* and dominion of the ſoule; and that, as the ſoule is pleaſed to uſe it, and to ſway it and move it, even as immediately and as nimbly (and without any clog or impediment) as an Angell moves it ſelfe, or as the ſoule acteth it ſelfe. So that this may perhaps be one difference, that theſe affections, ſo far as in the body of Chriſt, doe not affect his ſoule, (as here they did, though as then under the command of Grace and Reaſon, to keep their motions from being inordinate or ſinfull) but further, the ſoule being now too ſtrong for them, doth at its own arbitrement raiſe them, and as entirely and immediately ſtir them as it doth it ſelfe. Part. 3.

Hence

Part. 3. Hence 2. theſe affections of pity and ſympathie ſo ſtirred up by himſelfe, though they move his bowels, and affect his bodily heart as they did here; yet they doe not afflict and perturbe him in the leaſt, nor become they a burthen and a load unto his ſpirit, ſo as to make him *ſorrowfull* or *heavy*, (as in this life here his pity unto *Lazarus* made him, and as his diſtreſſes at laſt, that made him *ſorrowfull unto death.*) So that, as in their riſe, ſo in their effect, they utterly differ from what they were here below. And the reaſon of this is, becauſe his Body, and the blood and ſpirits thereof, (the inſtruments of affecting him) are now altogether impaſſible; namely in this ſenſe, that they are not capable of the leaſt alteration tending to any hurt whatever: And ſo, his body is not ſubject to any griefe, nor his ſpirits to any waſte, decay, or expence. They may, and doe ſubſerve the ſoule in its affections, as they did whilſt he was here; but this, meerly by a locall motion, moving to and fro in the veynes and arteries, to affect the heart and bowels, without the leaſt diminution or impaire.

impaire to themſelves, or detriment Part. 3.
to him. And thus it comes to paſſe, that though this Blood and ſpirits doe ſtir up the ſame affections in his heart and bowels, which here they did, yet not (as then) with the leaſt perturbation in himſelfe, or incouvenience unto himſelfe: But as in this life he was troubled and grieved [*without ſinne,*] or inordinacie; ſo now when he is in heaven he pities and compaſſionates *without* the leaſt mixture or tang of diſquietment and *perturbation* (which yet neceſſarily accompanied his affections whilſt he was here, becauſe of the frailty in which his body and ſpirits were framed:) His perfection *deſtroyes* not his affections, but onely *corrects* and amends the imperfection of them. *Paſſiones perfectivas* to be now in him, the beſt of Schoolemen doe acknowledge.

Thirdly, All naturall affections that have not in them *Indecentiam ſtatus*, ſomething unbefitting that ſtate and condition of glory wherein Chriſt now is, both Schoole-men and other Divines doe acknowledge to be in him. *Humanæ affectiones quæ naturales ſunt, neque cum probro vel peccato.*

Part. 3. *cato conjunctæ, ſed omni ex parte rationi ſubduntur; denique ab iis conditionibus liberantur, quæ vel animo, vel corpori aliquo modo officiunt, Beatis nequaquam repugnare cenſendæ ſunt.* Thoſe affecti-
" ons which are naturall to man, and
" have no adhæſion of ſinne or ſhame
" unto them, but are wholly governed
" by reaſon, and laſtly are exempt
" from ſuch effects as may any way
" hurt either the ſoule or the body,
" there is no ground to thinke that
" ſuch affections may not well ſtand
" with the ſtate of ſoules in bliſſe,
ſayes *Juſtinian* upon this place. Now if we conſider it, Chriſt his very *ſtate* in glory is ſuch, as it becomes him to have ſuch humane affections of pitty and compaſſion in his whole man; ſo far as to quicken and provoke him to our help and ſuccour: not ſuch as to make him *a man of ſorrowes* in himſelfe again, (that were uncomely, nay, incompatible to him) but ſuch as ſhould make him *a man of ſuccours* unto us, which is his office. To this end it is to be remembred, that Chriſt in heaven is to be conſidered, not perſonally onely as in himſelfe made happy in his Father; but withall in his relati-

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ons and in his offices as an *Head* unto us, and in that relation he now ſits there, as 1 *Epheſ.* 21. 22. (and the head is the ſeat of all the ſenſes for the good of the body) and therefore moſt ſenſible of any other part. Wherefore becauſe his members unto whom he beares this relation, are ſtill under ſinne and miſery, therefore it is no way uncomely for him in that eſtate to have affections ſuitable to this his relation. If his ſtate of glory had been wholly ordained for his owne perſonall happineſſe, then indeed there had been no uſe of ſuch affections to remaine in him; but his relation to us being one part and ingredient of his glory; therefore they are moſt proper for him: yea, it were uncomely if he had them not. Neither are they a weakneſſe in him, as ſo conſidered, but rather part of his *ſtrength* (as the Apoſtle calls them) [δωάμις] And although ſuch affections might in one reſpect be thought an imperfection; yet in another reſpect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head, (which he is as he is a man) it is his glory to be truly and really (even as a man) Part. 3.

Part. 3. man) ſenſible of all our miſeries; yea it were his imperfection if he were not.

And 4. let me adde this for our comfort, that though all ſuch affections as are any way a burthen to his ſpirit, or noxious to his body, be not now comparible to him; and though that paſſionate frailty and infirmity which did help him here to pity and relieve men in miſery, out of a ſuffering hurtfull to himſelf; though theſe be cut off: yet in thoſe workings of affections and bowels, which he hath now, (which for ſubſtance are the ſame) there is (in ſtead of that paſſionate frailty) a greater capacious-neſſe, vaſtneſſe, and alſo quickneſſe in his affections now in heaven, ſo to make up a compenſation; and ſo no leſſe effectually to ſtir and quicken him to relieve us, then thoſe former affections did. For it is certaine, that as his knowledge was enlarged upon his entring into glory; ſo his humane affections of love and pity are enlarged in ſolidity, ſtrength, and reality, (as true conjugall love uſeth to be, though more paſſionate haply at firſt.) They are not leſſe now, but are onely made more ſpirituall.

And

And as *Salomons* heart was as large in bounty and royalty, as in knowledge; ſo Chriſts affections of Love are as large as his Knowledge or his Power: They are all of a like extent and meaſure. So far as Gods intention to ſhew mercy doth reach, (and who knowes the end of thoſe riches?) ſo far doth Chriſts diſpoſition to beſtow it. *Epheſ.*3.19. *The Love of Chriſt*, God-man, *paſſeth knowledge.* It hath not loſt, or been diminiſhed by his going to heaven. Though God in his *nature* be more merciſull then Chriſts humane nature, yet the *act* and exerciſe of Chriſts affections is as large as Gods purpoſes and decrees of mercy are. And all thoſe large affections & mercies are become humane mercies; the mercies of a Man unto men. Part. 3.

3. Privatively. If theſe affections of Chriſts heart be not ſuffering and afflicting affections; yet we may by way of *Privation* expreſſe this of them, that there is a leſſe fulneſſe of joy and comfort in Chriſts heart, whilſt he ſees us in miſery and under infirmities, comparatively to what will be when we are preſented to him free of them all.

To

Part. 3. To cleare this, I muſt recall (and ſhall but recall) that Diſtinction made (in the 4. Demonſtration, *Sect. Part* 2.) of a double capacity of Gl ry, or a double fulneſſe of Joy whi Chriſt is ordained to have: The o Naturall, and ſo due unto his perſ as in himſelfe alone conſidered; Th other Additionall, and ariſing fro the compleated happineſſe and glo of his whole Church, (wherewi myſtically he is one.) So in *Epheſ. ult.* although he by reaſon of his pe ſonall fulneſſe is there ſaid to *fill all all*; yet as he is an *Head*, in relation his Church as his body (as in the ve ſes before he is ſpoken of) thus th perfection of this his bodies beatitud it is reciprocally called *his fulnes*; an therefore untill he hath filled ther with all happineſſe, and delivere them from all miſery, himſelfe re maines under ſome kinde of imper fection, and anſwerably his affection alſo (which are ſuited to this his re lation) have ſome want of imperfe ction in them, whilſt they lie unde miſery, in compariſon of what h heart ſhall have when they receiv this fulneſſe. We may warrantabl

ſay

; Christ shall be more glad then, Part. 3.
nd is now) as his children are grown
p from under their infirmities, and
they doe become more obedient
nd comfortable in their spirits; so
ohn 15. 10, 11. I shall adde some
lustration to this by this similitude,
which though it hold not in all
ings, yet it will hold forth some
adow of it) The *spirits of just men*,
parted, are said to be *perfect*, *Heb.* 12.
et because they have bodies unto
hich they have a relation, and unto
hich they are ordained to be uni-
ed, they in this respect may be said
o be imperfect, till these bodies be
re-united and glorified with them,
hich will adde a further fulnesse to
hem. Thus in some analogie it stands
etween Christ Personall, and Christ
Mystically considered. Although
Christ in his own *Person* be compleat
in happinesse; yet in relation to his
members he is imperfect, and so ac-
cordingly hath affections suited un-
to this his relation: which is no de-
rogation from him at all. The Scri-
pture therefore attributes some affe-
ctions to him which have an imper-
fection joyned with them; and those

to

Part. 3. to be in him, untill the day of judgement. Thus *Expectation* and *Deſire*, (which are but imperfect affections in compariſon to that joy which is in the full fruition of what was expected or deſired) are attributed to him, as he is man, untill the day of Judgement. Thus *Heb.*10.12,13. *He* is ſaid to *ſit* in Heaven, *expecting till his enemies be made his foot-ſtoole.* The deſtruction of which enemies will adde to the manifeſtative glory of his kingdome. Now as that will adde to the fulneſſe of his greatneſſe; ſo the compleat ſalvation of his members will adde to the compleatneſſe of his glory. And as the expectation of his enemies ruine may be ſaid to be an imperfect affection, in compariſon of the triumph that one day he ſhall have over them: ſo his joy which he now hath in his Spouſe, is but imperfect, in compariſon of that which ſhall fill his heart at the great day of Marriage. And accordingly, the Scripture calls the accompliſhment of theſe his deſires a *ſatisfaction*; ſo *Iſai.* 63, 11. *He ſhall ſee of the travaile of his ſoule, and be ſatisfied*, which argues deſires to be in him, lying under a want of ſome-

ſomething in the end to be obtained: Parr. 3.
Onely we muſt take in this withall, that Jeſus Chriſt indeed knowes and ſees the very time when this his fulneſſe through the exaltation of his members up to himſelfe ſhall be compleated, and when he ſhall trample upon the necks of all his and their enemies; He *ſees their day a comming*, (as the Pſalmiſt hath it) which alleviates and detracts ſomething from this imperfection, that he ſhould thus *expect* or *tarry*.

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§. III.

This Scruple ſatisfied: How his heart can be feelingly touched with our Sins, (*our greateſt infirmities*) *ſeeing he was tempted* [without ſinne.]

THere remaines one great unſatisfaction to be removed, which cannot but of it ſelfe ariſe in every good heart. You told us, (may they ſay) that by [*infirmities*] *ſinnes* were meant, and that the Apoſtles ſcope was to encourage us againſt them alſo, (and they are indeed the greateſt diſcomforts and diſcouragements of all other) Now againſt them, this which

Part. 3. which the Apoſtle here ſpeakes affordeth us but little, ſeeing Chriſt knows not how experimentally to pity us therein, for *he knew no ſinne*: Yea, the Apoſtle himſelfe doth here except it, *He was tempted in all things, [yet without ſinne.]* It may comfort us indeede, that Chriſt doth and will pitie us in all other infirmities, becauſe he himſelfe was ſubject to the like; but hee never knew what it was to be under ſinne, and vexed with a luſt, (as I am,) and how ſhall I relieve my ſelfe againſt that, by what the Apoſtle here ſpeaks of him? I ſhall endeavor to give ſome ſatisfaction and reliefe in this, by theſe following conſiderations.

First, the Apoſtle puts in indeede, that *hee was tempted [yet without ſin]* and it was well for us that hee was thus without ſinne, for hee had not beene a fit Prieſt to have ſaved us elſe: ſo *Heb.* 7. 25. *Such an High-Prieſt became us as was ſeparate from ſinners, innocent, &c.* Yet for your reliefe withall conſider, that he came as neere in that point as might be, [*he was tempted in all things*] ſo ſayes the Text, though *without ſinne* on his part; yet

tempted

tempted *to all ſinne*, ſo farre as to be afflicted in thoſe temptations, and to ſee the miſery of thoſe that are tempted, and to know how to pitty them in all ſuch temptations. Even as in taking our nature, in his birth, he came as neere as could be, without being tainted with originall ſinne, as namely, by taking the very ſame matter to have his body of that all ours are made of, &c. So in the point of actuall ſinne alſo he ſuffered himſelfe to be tempted as farre as might be, ſo as to keep himſelfe pure. He ſuffered all experiments to be tryed upon him by Satã, even as a man who hath taken a ſtrong antidote, ſuffers concluſions to be tryed on him by a Mountibank. And indeede, becauſe he was thus tempted by Satan unto ſinne, therefore it is on purpoſe added, [*yet without ſinne,*] And it is as if he had ſaid, ſinne never ſtained him, though he he was outwardly tempted to it. He was tempted to all ſorts of ſinnes by Satan, for thoſe three temptations in the wilderneſſe were the heads of all ſorts of temptations, (as Interpreters upon the Goſpels doe ſhew. Part. 3.

Part. 3. Then Secondly, To fit him to pitty us in case of sinne, he was vext with the filth and power of sinne in others whom he conversed with, more then any of us with sinne in our selves. His *righteous soule was vexed* with it, as *Lots* righteous soule is said to have been with the impure conversation of the Sodomites. He *endured the contradictions of sinners* against himselfe, *Heb.* 12.3. *The reproaches of them that reproached thee*, (that is, upon his God) *fell upon me*, *Rom.* 15.3. It was spoken by the Psalmist of Christ, and so is quoted of him by the Apostle: that is, every sinne went to his heart. So as in this, there is but this difference betwixt him and us, That the regenerate part in us is vexed with sinne in our selves, and that as our own sinne; but his heart with sinne in others onely: yet so, as his vexation was the greater, by how much his soule was more righteous then ours which makes it up; yea, in that he sustained the persons of the elect, the sinnes which he saw them commit troubled him, as if they had been his own. The word here translated *Tempted*, is read by some [πεπειρασμένον] that is, *vexed*.

Yea,

Yea, and Thirdly, to help this alſo, Part. 3.
it may be ſaid of Chriſt whilſt he was here below, that in the ſame ſenſe or manner wherein he *bore our ſickneſſes*, *Mat.* 8. 17. (who yet was never perſonally tainted with any diſeaſe) in the ſame ſenſe or manner he may be ſaid to have borne our ſinnes; namely thus: Chriſt when he came to an elect child of his that was ſick, whom he healed; his manner was, firſt by a ſympathie and pitty to afflict himſelfe with their ſickneſſe, as if it had been his own: Thus at his raiſing of *Lazarus*, it is ſaid that he *groaned in ſpirit*, &c. and ſo by the merit of taking the diſeaſe upon himſelfe, through a fellow-feeling of it, he tooke it off from them, being for them afflicted: as if he himſelfe had been ſick. And this ſeemes to be the beſt interpretation that I have met with, of that difficult place in *Mat.* 8. 16. 17. where it is ſaid, *He healed all that were ſick, that it might be fulfilled which was ſpoken by Iſaiah the Prophet, ſaying, Himſelfe took our infirmities* [*and bare our ſickneſſes.*] Now in the like way or manner unto this, of bearing our ſickneſſes, he might beare our ſinnes too; for he

Part. 3. being one with us, and to answer for all our sinnes, therefore when he saw any of his owne to sinne, he was affected with it, as if it had been his own. And thus is that about the power of sinne made up and satisfied.

And Fourthly, as for the guilt of sinne, and the temptations from it, he knowes more of that then any one of us. He tasted the bitternesse of that, in the imputation of it, more deeply then we can, and of the cup of his Fathers wrath for it, and so is able experimentally to pitty a heart wounded with it, and struggling under such temptations. He knowes full well the heart of one in his own sense forsaken by God, seeing himselfe felt it, when he cryed out, *My God, my God, why hast thou forsaken me?*

Uses

Uſes of all.

1. THus that which hath beene ſaid may afford us the ſtrongeſt conſolations & encouragements againſt our ſinnes of any other conſideration whatſoever, and may give us the greateſt aſſurance of their being remoued off from us, that may be: for, *Vſe* 1.

Firſt, Chriſt himſelfe ſuffers (as it were) at leaſt is affected under them as his enemies, which therefore he will be ſure to remove, for his owne quiet ſake. His heart would not be quiet, but that he knowes they ſhall be removed. As God ſayes in the Prophet, ſo may Chriſt ſay much more, *My Bowels are troubled for him, I remember him ſtill. Jeremiah* 31. 20.

Secondly, there is comfort concerning ſuch infirmities, in that your very ſinnes move him to pitie more then to anger. This text is plaine for it, for he ſuffers with us under our infirmities; and by infirmities are meant ſins, as well as other miſeries, (as was

Part. 3. proved:) whilſt therefore you look on them as infirmities, (as God here lookes upon them, and ſpeaks of them in his owne) and as your diſeaſe, and complaine to Chriſt of them, and doe cry out, *O miſerable man that I am, who ſhall deliver me?* ſo long feare not. Chriſt he takes part with you, and is ſo farre from being provoked againſt you, as all his anger is turned upon your ſinne to ruine it; yea his pittie is increaſed the more towards you, even as the heart of a father is to a childe that hath ſome loathſome diſeaſe, or as one is to a member of his body that hath the leproſie, he hates not the member, for it is his fleſh, but the diſeaſe, and that provokes him to pittie the part affected the more. What ſhall not make for us, when our ſinns that are both againſt Chriſt and us, ſhall bee turned as motives to him, to pity us tho more? The obiect of pity is one in miſery whom we love; and the greater the miſery is, the more is the pity, when the party is beloved: Now of all miſeries, ſin is the greateſt; and whilſt your ſelves looke at it as ſuch, Chriſt will looke upon it as ſuch only alſo in you. And

he

he loving your perſons, and hating only the ſinne; his hatred ſhall all fall, and that only upon the ſinne to free you of it by its ruine and deſtruction, but his bowels ſhall bee the more drawn out to you; and this as much when you lie under ſin, as under any other affliction. Therefore feare not, *What ſhall ſeparate us from Chriſts love.* Part. 3.

What ever tryall, or temptation, or miſerie we are under, we may comfort our ſelves with this; that Chriſt was once under the ſame, or ſome one like unto it, which may comfort us in theſe three differing reſpects that follow, by conſidering *Vſe 2.*

Firſt, that we are thereby but conformed to his example; for he was tempted in all, and this may be no ſmall comfort unto us.

Secondly, we may look to that particular inſtance of Chriſts being under the like, as a meriting cauſe to procure and purchaſe ſuccour for us under the ſame now; and ſo in that reſpect may yet further comfort our ſelves. And

Thirdly, his having once born the like, may relieve us in this, that therefore he experimentally knowes the mi-

Part. 3. miſerie and diſtreſſe of ſuch a condition, and ſo is yet further moved and quickned thereby to helpe us.

Uſe 3. As the Doctrine delivered is a *comfort*, ſo the greateſt *motive* againſt ſin; and perſwaſive unto obedience; to conſider, that Chriſts heart if it bee not afflicted with, (and how farre it may ſuffer with us we know not) yet for certain hath leſſe joy in us, as we are more or leſſe ſinfull, or obedient. You know not by ſinning what blows you give the heart of Chriſt: If no more but that his joy is the leſſe in you, it ſhould move you, as it uſeth to doe thoſe that are ingenuous. And take this as one incentive to obedience, that if he retain the ſame heart and mind for mercy towards you which he had here on earth: Then to anſwere his love, endevor you to have the ſame heart towards him on earth, which you hope to have in heaven; and as you daily pray, *Thy will be done on earth as it is in heaven.*

Uſe 4. In all miſeries and diſtreſſes you may be ſure to know where to have a friend to help and pity you, even in heaven, *Chriſt*; one whoſe nature, office, intereſt, relation, all, doe engage

gage him to your ſuccour; you will finde men, even friends, to be oftentimes unto you unreaſonable, and their bowels in many caſes ſhut up towards you. Well, ſay to them all, If you will not pity me, *Chooſe, I know one that will*, one in heaven whoſe *heart is touched with the feeling of all my infirmities*, and I will goe and bemoan my ſelfe to him. *Come boldly*, (ſayes the Text) μετὰ παῤῥησίας, even with *open mouth*, to lay open your complaints, and *you ſhall finde grace and mercy to helpe in time of neede.* Men love to ſee themſelves pityed by friends though they cannot *helpe them:* Chriſt can and will doe both. Part. 3.

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